India

The South India United Church

Minutes of

The Fourteenth General Assembly

Calicut, Sep. 27—Oct. 2, 1933

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The South India United Church

MINUTES

OF THE

FOURTEENTH GENERAL ASSEMBLY

HELD AT

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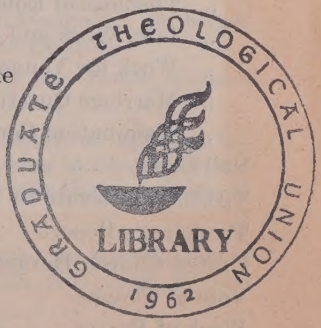
With Statistical Table



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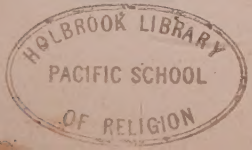

Reformed Church in America and also from the Officers of the Presbyterian Alliance. (See Appendices I and II).

After the singing of a hymn the President gave his address, the subject being " the Future of the Church of South India, and its Lay Forces for Christ." The address was printed and distributed to the audience.

Then the Assembly was duly constituted with prayer by the President.

Induction.

The Rev. G. Parker having been elected President was conducted to the chair by the ex-Presidents, Dr. J. H. Maclean and Mr. J. V. Chelliah, while the whole audience stood. The retiring President, extended to him the right hand of fellowship and led him to the chair. The new President, after thanking the Assembly for electing him its President, offered prayer and pronounced the benediction, and adjourned the Assembly to meet the next day.

Thursday, Sep. 28, 1933.

The Assembly met at 8.30 a.m. in the Malabar Christian College Hall. The President read a few verses from scripture and offered prayer.

From 10—10 : 30 a.m. Devotional exercises were conducted by the Rev. John Sandegren, Bishop Designate of the T.E.L.C.

The Assembly adjourned at 11.30 a.m. after prayer by the President to meet at 2 p.m.

The Assembly met again at 2 p.m. and Rev. R. A. Rumpus offered the opening prayer.

The Hon. Miss Emily Kinnaird gave a short address on the work of the Young Women's Christian Association emphasising its three characteristics, viz., Fellowship, Movement and Institution.

Prayer by the President brought the meeting to a close and the Assembly was adjourned to meet the next morning to discuss the question of Church Union.

At 5 p.m., the members of the Assembly went to visit the Leper Asylum at Chevayur.

Friday, Sep. 29, 1933.

The Assembly met again at 8 : 30 a.m. After the singing of a hymn the President read a few verses from the 17th Chap. of St. John and led the Assembly in prayer.

From 10 to 10 : 30 a.m. Dr. J. Sandegren conducted the devotional meeting.

At 11.30 the President pronounced the benediction and adjourned the Assembly to meet at 2 p.m.

The Assembly met again at 2 p.m.

After prayer by the President the Assembly was adjourned to meet at 8 : 30 a.m. on Saturday, the 30th September.

At 4 : 30 p.m. the members of the Assembly went by motor busses on an excursion to Feroke, and from there took a boat to an Island, the whole Excursion having been arranged by the Entertainment Committee.

Saturday, Sep. 30, 1933.

The Assembly met again at 8 : 30 a.m. After the singing of a hymn and the reading of scripture, the President led the Assembly in prayer.

Dr. Sandegren conducted the Devotional meeting from 10 to 10 : 30 a.m.

The Assembly was adjourned to meet at 2 p.m.

The Assembly met again at 2 p.m.

The Rev. W. E. H. Organe, Secretary of the Bible Society, spoke on Evangelism and Bible Distribution. At the close of his address the President thanked Mr. Organe in the name of the Assembly for the address.

The President offered prayer and adjourned the meeting.

At 4 : 30 p.m. the members of the Assembly were entertained at a Garden Party by the Malabar Church Council.

At 5 : 30 p.m. there was a public meeting in the Christian College Hall under the presidency of Dr. J. C. Meyer when Rev. P. Rengaramanujam, Fraternal Delegate of the Methodist Church, gave an address on "the Sufficiency of Christ."

Sunday, Oct. 1, 1933.

Sunday Service.

The members of the Assembly met with the local congregation of the S.I.U.C. for Divine Service. The Pastor conducted the service. The Rev. G. Parker preached the sermon and Dr. J. H. Maclean and the Rev. Paulraj Thomas celebrated the Holy Communion.

At 3 : 30 p.m. there was a Rally for the young, presided over by the Rev. M. S. Taylor.

At 6 p.m. the celebration of the Silver Jubilee of the S.I.U.C. and a Sacred Concert were held.

Monday, Oct. 2, 1933.

The Assembly met at 8 : 30 a.m. Mr. C. J. Lucas, the Vice President taking the chair. After the singing of a hymn, a few verses from scripture were read. Then the Rev. J. D. Muyskens offered prayer.

Devotional.

The President conducted the final devotional meeting and dissolved the Assembly.

Minutes of the Assembly

The delegates from eight Church Councils of the S.I.U.C. met at Calicut in the S.I.U.C. Church at 2 P.M. on Wednesday the 27th September, 1933, when the retiring President, the Rev. M. Peter took the chair and constituted the Fourteenth Assembly.

Roll Call. The Roll was called and the following responded :-

Madras Church Council.

Ministers	*Laymen*
Rev. J. H. Maclean, M.A., D.D.	Dr. (Mrs.) Jeyaraj Souri
„ J. D. Muyskens, M.A.	Mr. S. J. Savarirayan, M.A.
„ M. deWolfe, M.A., B.D.	„ Ezekiel E. Bedford, B.A., L.T.,
„ W. S. Sutherland, M.A., B.D.	„ M. Appadurai [B.L.
„ E. Savarirayan, B.A.	„ S. Samuel
„ S. Duraisami, L.TH.	„ R. Antony
„ A. Arulappan, M.A.	„ M. J. Swaminathan
„ P. Jeevanandam	„ John Selvanathan, B.A., L.T.
„ C. Jonas	„ P. M. Gopalakrishnan
„ J. Manickam	„ Isaiah Peter, M.A., PH.D.
„ A. William	Miss S. TeWinkle

Madura Church Council.

Rev. J. H. Dickson, B.Sc.	Mr. J. H. Lawson, B.Sc.
„ C. E. Wolsted, M.A., B.D.	„ A. Ranjitham, M.A., L.T.
„ John J. Banninga, M.A., D.D.	„ Edward Samuel, B.A., L.T.
„ P. A. Hull	„ Soundararaj Peter, B.A., B.L.
„ T. A. Fenn, L.TH.	„ R. Michael, B.A.
„ Thangam Gabriel	„ G. Chinniah
„ L. Ponnuswami, L.TH.	„ Michael Asirvatham, B.A.,L.T.
„ P. Asirvatham	„ S. Bernard, B.A., L.T.
„ Paulraj Thomas, B.A., B.D.	Miss A. Elizabeth
„ G. P. Thomas	
„ E. G. Nichols, B.A., B.D.	

North Tamil Church Council.

Ministers	*Laymen*
Rev. R. Robertson, B.D.	Mr. M. J. Sargoonam, M.A., L.T.
,, H. A. Popley, B.A.	,, M. Manickam
,, W. T. Theobald, B.A.	,, D. Santiago
,, W. J. Hatch	,, James Anukulam, M.A.
,, G. Gnanamuthu	,, R. Ponnu, B.A.
,, T. Narasimham	Miss Ingles, M.A.
,, P. R. Samuel	,, E. A. Mummery
,, D. P. Doraiswami	

Kanarese Church Council.

Rev. S. J. Cox, M.A.	Mr. K. A. Ananda, B.A., L.T.
,, H. G. Silappa	
,, H. Sumitra, B.A.	

Telugu Church Council.

Rev. S. Z. Devadattu	Dr. John Moses, L.M.P.
,, Y. S. Joseph, B.D.	Miss F. Noble
,, L. J. Thomas	
,, A. Rumpus, B.A.	
,, B. Samuel	
,, Samuel M. Bhaktul	

Malabar Church Council.

Rev. A. J. Arangadan	Mr. J. Nicholas, B.A., L.T.
,, D. E. Höhmann	,, I. M. Jacobi
,, C. Renz	Dr. P. R. Menzel
,, E. W. Thayil	Mr. D. Timothy
,, D. C. Hutton	,, S. E. Selvam, B.A., L.T.
,, G. Peters	,, N. A. Thayil

Travancore Church Council.

Rev. J. A. Jacob, M.A., B.D.	Mr. T. A. Thomas, B.A.
,, Bright David, B.A., B.D.	,, G. H. Marsden, M.A.
,, D. Sahayadass, B.D.	,, A. Gnanasigamoni, B.A., B.L.
,, J. S. Williams, B.A., B.D.	Dr. C. P. Bhanu, M.B.E.H.
,, Jos. Cyril, M.A.	Mr. A. G. David
,, V. Y. Moses	,, K. P. Gabriel
,, Paul Nesamoni, M.A., B.D.	,, P. K. Philipose
,, N. H. Harris	,, J. Lazarus
,, Y. A. Chelliah	

Jaffna Church Council.

Rev. G. M. Kanagaratnam, L.Th.	Mr. J. V. Chelliah, M.A., L.T.

1. *Approval of the Minutes of the last Assembly.*

The Minutes of the last Assembly, having been printed and circulated, were taken as read and approved.

2. *Elections.*

Mr. Ananda and Rev. E. W. Thayil were appointed tellers.

A. *President.* The names of the following persons who had been nominated by different bodies were put on the blackboard :—

Name.		*Nominated by*
Rev. G. Parker	...	Madura, Madras, Telugu and Malabar Church Councils and the Executive Committee.
Rev. H. Sumitra	...	Kanarese Church Council.
Rev. J. A. Jacob	...	Travancore Church Council.
Rev. R. H. Eastaff	...	Jaffna Church Council.
Mr. M. J. Sargunam	...	North Tamil Church Council.

Election of President. After prayer the ballots were written and collected. Out of 93 votes cast Rev. G. Parker secured 80 and he was declared elected President of the Assembly for 1933—35.

B. *Vice President.* The names of the following who were nominated by various Church Councils were put on the blackboard :—

Mr. C. J. Lucas	...	Nominated by Madras, Madura and Telugu Church Councils and by the Executive Committee.
Mr. J. F. Thaddaeus	...	by the Malabar Church Council.
Rev. A. Silver	...	by the Travancore Church Council.

Since Mr. Silver was not present at the Assembly his name was dropped by the Assembly. Ballots were taken and Mr. C. J. Lucas was declared elected Vice President of the Assembly.

C. *Secretary.* The following nominations were made :—

Rev. M. S. Taylor	...	Nominated by the Madras, Madura, Malabar and Travancore Church Councils and by the Executive Committee.
„ H. Sumitra		by the Telugu Church Council.
Mr. C. J. Lucas	„	Jaffna Church Council.

The Kanarese and N.T.C. Councils did not nominate any one.

Since Mr. Lucas had been elected Vice President his name was dropped.

It was moved and seconded that the Rev. M. S. Taylor be elected Secretary. The vote was taken by show of hands and he was declared elected.

D. *The Executive Committee.* The following were nominated by the Executive Committee to be members of the Executive Committee:—

Mr. J. F. Thaddaeus	of the	Malabar	Church	Council.
Rev. A. A. Martin	,,	Madura	,,	,,
,, J. A. Jacob	,,	Travancore	,,	,,
Mr. M. J. Sargunam	,,	North Tamil		,,
Rev. H. Sumitra	,,	Kanarese	,,	,,
,, L. J. Thomas	,,	Telugu	,,	,,
Dr. J. H. Maclean	,;	Madras	,,	,,
Mr. J. V. Chelliah	,,	Jaffna	,,	,,

It was moved and seconded that the nominees of the Executive Committee be elected members of the Executive Committee and the vote was taken by show of hands and it was declared that the above persons had been elected.

3. *Honorary Members.*

The Secretary moved the following recommendation of the Executive Committee and it was voted.

Resolved that all the ex-Presidents who are not delegates to the Assembly (2) all the Executive Committee members (3) and all the Fraternal Delegates be made honorary members of the Assembly with the privileges of the floor.

Report of the Executive Committee. (See Appendix III).

The report of the Executive Committee was read by the Secretary and the following resolutions were passed.

4. *Insignia of Office for the President.*

The resolution of the Executive Committee was divided into three sections and the following resolutions were passed:—

1. Resolved that the President of the Assembly shall have an insignia of office.
2. Resolved that the form of the insignia be simple.
3. Resolved that the details of the insignia be referred to the Executive Committee.

5. *Induction of the President.*

The question of presenting a Bible in the language of the Assembly was discussed. It was resolved that a Bible with the

names of the former Presidents be given to the new President at the time of his induction into office. The Bible shall be handed over by the retiring President to the succeeding President. It was resolved to instruct the Executive Committee to carry out this action of the Assembly.

6. *Gown for Ministers.*

The question as to whether ordained ministers should use gowns when conducting Divine Services was discussed and the following resolutions were passed :—

1. Resolved that we approve of the optional use of gowns by ordained ministers when conducting Divine Services.
2. It was further resolved that the whole question of colour and design be referred to a committee for further study and report to the Executive Committee which shall report to the next Assembly.

7. *Pulpit Gown or Preaching Gown.*

The question of laymen using a preaching or pulpit gown was referred to a special committee to report to the next General Assembly.

8. *Malabar Church Council's Union with the Churches of South Kanara and South Maratha.*

It was resolved to approve the action of the Malabar Church Council in uniting with the Churches of South Kanara and South Maratha on the understanding that such action will probably lead to union with the S.I.U.C. and that this union will lead to a larger union.

9. *Request from Societies.*

The request of the Hon. Miss Emily Kinnaird to speak in the Assembly on the work of the Y.W.C.A. was considered and it was resolved to allow her to speak for 10 minutes.

It was also resolved to give 15 minutes to Rev. W. E. H. Organe to speak on Evangelism and Bible Distribution after the reading of the report of the Committee on Evangelism.

10. *Ministry of Ordained Women.*

The question of the ordination of women was raised by the North Tamil Church Council. The Assembly considered the question and passed the following resolutions :—

Resolved to express the view that there is nothing in the Constitution of the United Church which prevents the ordination

of women to the ministry or the admission to the ministry of this Church of women ordained by other Churches.

If in any case a woman is called to a pastorate or to some other office for which ordination is desirable, it lies with the Church Council concerned to deal with the call in accordance with the rules, due care being taken to make sure that the appointment of a woman is likely to be acceptable to all concerned.

11. *Fraternal Delegate to the Consecration of the Bishop-Designate of the Tamil Evangelical Lutheran Church.*

A letter from the Secretary of the T.E.L.C. requesting the Assembly to send a Fraternal Delegate to the consecration of the Bishop designate, Dr. Sandegren, on Jan. 14, 1934 at Tranquebar was considered and it was resolved to send the President (with the Vice President as alternate) to be present at the consecration and to convey the greetings of the Assembly.

12. *The Centenary of the American Madura Mission.*

A letter from the Secretary of the American Madura Mission, requesting the Assembly to send a Fraternal delegate to attend the Centenary meeting of the American Madura Mission, Jan. 11—14, 1934, and to convey the greetings of the Assembly, was considered.

It was resolved to send a Fraternal delegate and it was resolved to leave to the Executive Committee the choice of the delegate.

Report of the U.C. Herald Committee. (See Appendix IV).

Rev. J. A. Jacob, convener of the Herald Committee read the Committee's Report and also the Manager's statement with regard to the difficult position of the Herald and explained the same.

It was voted that a Special Committee be appointed to consider the matter and report to the Assembly.

The following, on the recommendation of the Nomination Committee, were made members of the Special Committee.

Mr. T. A. Thomas	Travancore Church Council	
Rev. C. E. Wolsted	Madura ,,	,,
Mr. J. F. Thaddaeus	Malabar ,,	,,
Rev. Sathianathan Joseph	Telugu ,,	,,
Mr. C. J. Lucas	Madras ,,	,,
,, K. A. Anandan	Kanarese ,,	,,
,, J. V. Chelliah	Jaffna ,,	,,
Rev. H. A. Popley	North Tamil ,,	,, (Convener)

Later this committee (appointed to study the present condition of the Herald and to determine the right course in the difficult situation) reported and it was resolved to receive the report.

The various recommendations of the committee were considered and the following resolutions were adopted :—

13. Resolved that each Council be asked to accept responsibility for a certain number of subscribers and that the Executive Committees and Officers of the Councils be asked to take the necessary action to ensure the attainment of this objective.

Travancore Council		420 as in March, 1933.
Madura	,,	350 do.
Madras	,,	300 do. with an increase of 67.
North Tamil	,,	125 as at March 1933 with an increase of 38.
Jaffna	,,	50 as against 25.
Malabar	,,	20 do. 10.
Kanarese	,,	20 do. 0.

The two latter refer to English copies only.

Resolved to request the President to appoint two men to enroll subscribers for the Herald and to collect subscriptions if possible. Accordingly the Rev. J. A. Jacob and Mr. Edward Samuel were appointed.

14. *Subsidies.*

Resolved that the Assembly urge all the Councils to contribute subsidies to the Herald. It hopes that the following amount at least, will be given for each of the next two years by the Councils :—

Madura	Rs. 100
Madras	,, 150
North Tamil	,, 100
Jaffna	,, 50
Kanarese	,, 10

It is understood that the subsidies from the North Tamil, Madras and Kanarese Councils are already assured.

15. *Deficits.*

It was resolved that the Assembly accept responsibility for any deficit on the Herald and that, in order to safeguard the position, the Executive Committee be asked to watch closely and carefully the finances of the Herald. For this purpose the Manager should send quarterly statements of the financial position to the Executive and the Executive was authorized to take any

action that may be necessary to avoid a deficit which would be beyond the resources of the Assembly.

It was further resolved that the Assembly express to the Manager its grateful appreciation for his services and his readiness to carry on the financial administration of the paper.

In order to meet the present deficit it was resolved to request the President to call for personal donations for an amount of about Rs. 300, to be raised in this meeting and during the next few weeks.

16. *Contents of the Paper.*

In view of the statements which have been made on the floor of the Assembly, indicating that there is some dissatisfaction with the contents of the Tamil and English editions,

It was resolved that if the circulation is to be maintained and ensured it is necessary for the Herald Committee to discuss the matter carefully with the editors and it was further resolved that the Assembly appeal to all the members of the Church to co-operate with the editors by sending news and articles which will make the paper useful and more attractive to the members of the Church.

Report of the Committee on Re-Thinking Missions. (See Appendix V.)

The report was read by Mr. C. J. Lucas, Convener. It was resolved to receive the report.

17. *Referred for Definite Resolutions.*

After much discussion it was resolved to request the same committee to bring a few definite resolutions to be placed before the Assembly for its opinion, if there be time, after all the matters on the agenda have been disposed of.

Later the Committee appointed brought in definite resolutions. The following resolutions were adopted.

18. *To print as Appendix.*

Resolved that the report of the committee on Re-Thinking Missions be received and printed as an appendix over the names of the committee members.

19. *Resolutions of Committee accepted.*

Resolved further that the following resolutions of the committee be approved by the Assembly and printed in the minutes:

(1) We re-affirm our conviction that Jesus Christ is the one and only Saviour of the world, and we urge the

churches to proclaim the distinctive Gospel as centred in the person and work of Christ.

(2) We welcome the Christians Missions of the West, started and continued in obedience to our Lord's command, and desire that the door may always be open for them to serve and glorify Christ in this land. Foreign Missionaries in India should so understand and sympathise with Indian aspirations and efforts that they will be able to present Christ as the solution of all problems.

(3) As it is absolutely essential that the Church in this land should ultimately be responsible for all Christian activities in this country, the present activities should be related to the Church and be gradually devolved upon it. On the other hand as the Indian Church advances towards self-support and assumes greater responsibilities it must never forget that it exists only for the furtherance of the Kingdom of God throughout the world.

(4) Past experience has shown that a federation of Churches in this land will not be sufficient either to unite all the available Christian forces or to present an effective witness to Christ. We believe that an organic union of Churches in this land should be possible and that it is worth striving for.

Report of the Temperance Committee. (See Appendix VI.)

A short report was sent by the convener, Rev. H. Van Vranken, who was not able to attend the Assembly. The Secretary read the report and it was resolved to receive the same.

The following recommendations of the committee were adopted:—

20. *Temperance Day.*

It was resolved to observe Oct. 29, 1933 as the World's Temperance Day.

21. *Publishing Temperance Kummy.*

Resolved to request the C.L.S. to publish a Temperance *Kummy* and make it available for the Church Councils to buy and use in their schools.

22. *Co-operation with other Workers.*

It was further resolved to instruct the new Committee on Temperance to study the report of the Temperance work in

England and also to give suggestions to churches to co-operate with people outside the Church in Temperance Work.

Report of the Committee on Church Union. (See Appendix VII.)

In connection with the report of the Committee on Church Union the President gave the following rulings:—

He ruled that as Church Union was an important subject every one should have a chance to speak thereon but that a person should speak only once on any motion. Later, he ruled that one shall not speak longer than 7 minutes.

Then the report of the committee was read by Dr. John J. Banninga, convener. It was resolved to receive the report.

Time was given for questions and answers. Several availed themselves of this opportunity.

At the call of the one of the members, the resolutions of the Telugu and North Tamil Church Councils were read. Mention was made of the resolution passed by the Madura Church Council.

23. *Definite Points for Discussion.*

It was resolved that, with a view to have definite points for discussion, the Assembly should consider the proposals of the Union Committee as found in their report. The following resolutions were adopted:—

24. *Thankfulness to God for Progress.*

The General Assembly has learned, with great interest and deep thankfulness to God, of the progress that has been made since the last General Assembly in the movement for Union with other branches of the Church of Christ in South India. In particular, the Assembly rejoices to find that the suggestions, which the last Assembly instructed its representatives on the Joint Committee on Union to bring before the representatives of the other Churches, have, in all essentials, been adopted by the Joint Committee.

25. *General Approval.*

In view of the changes that have been made in the Scheme of Union, the Assembly is glad to find itself in a position to express general approval of the Scheme as published in January of this year. In giving this general approval the Assembly regards the Scheme as involving the acceptance by the uniting Churches of the two principles, viz., (1) the value of a constitutional episcopacy which maintains continuity with the past and (2) the full spiritual equality and value of the ministries of the three uniting Churches.

In view of the difficulties expressed in certain quarters, the Assembly instructs its committee on Union to press for a clear statement in the basis of Union, embodying also the second principles, since the first is already sufficiently expressed. This action would bring great relief to many members of our Church.

26. *Inter-Communion and Inter-Celebration.*

The Assembly further suggests that this mutual recognition could be effectively demonstrated by the further extension of the practice of inter-communion, and inter-celebration, even before union, since no other means can bring all our people into closer fellowship with each other and their Lord.

27. *Communication to Church Councils.*

Finally, the Assembly commends the Scheme as now revised to the Church Councils with the request that the Councils consider the whole matter carefully and prayerfully and report their views to the convener of the Union Committee not later than the 25th August, 1935. The Executive Committee is further authorised to send down to the Councils any modifications that may be made by the Joint Committee at its next, and any subsequent, meeting held before the General Assembly of 1935.

28. *General Approval of the Report.*

It was further resolved to approve the report of the Committee as a whole.

Report of the Committee on Evangelism. (See Appendix VIII).

In the absence of the convener, the Rev. H. Sumitra read the report of the Committee on Evangelism and it was resolved to receive it. The following resolutions were passed : —

29. *Week of Evangelism.*

Resolved that the General Assembly commend to the Councils the regular observance of the Week of Evangelism in every one of the churches of the S.I.U.C. Though this should not be the only evangelistic work done during the year, a week known to all and specially prepared for becomes the rallying point for the evangelistic activities for the whole year. The week of preparations in itself is very valuable and necessary and the Week of Evangelism is valuable as it is intended to mobilise all the forces of the Church for evangelistic efforts.

30. *Co-operation with M.R.C.C. and A.C.C.*

It was also resolved that the General Assembly desires that the various Church Councils should co-operate with the regional

Evangelistic Committee of the Madras Representative Christian Council or the Andra C.C.

31. *Committee on Evangelism in every Council.*

It was resolved that in every Church Council there should be a Committee on Evangelism.

32. *Study of the Movement in other Places.*

Resolved that the Church Councils be asked to commend to the Churches in their respective areas recent news of progress in other parts of the world and India, more specially the forward movements in China, Japan and the caste movement in the Andra country.

Evangelism and Bible Distribution.

The Rev. W. E. H. Organe the Secretary of the Bible Society spoke on Evangelism and Bible Distribution. At the close of which the President thanked Mr. Organe in the name of the Assembly for the address.

The following resolutions were passed :—

33. *Circulation of the Scriptures.*

Resolved that this Assembly heartily supports the appeal made by Mr. Organe for a wider circulation of the Scriptures, especially the Gospels, as a means of extending the Kingdom of God, and winning allegiance to our Lord Jesus Christ. The Assembly commends the appeal to all the churches and urges them to include scripture circulation specially by voluntary agency in all their Evangelistic afforts.

34. *Financial Support.*

It was resolved that the Assembly also commend the Bible Society to the churches, Sunday Schools and other organizations as an object of their liberality and express the hope that this cause will not be allowed to suffer because of the financial difficulties of the time.

35. *Appeal to the British and Foreign Bible Society.*

It was resolved to send the following request to the British and Foreign Bible Society :—

The S.I.U.C. Assembly places on record its deep sense of gratitude to the British and Foreign Bible Society for all the inspiration in the life of the Church and for all the help in its evangelistic service, which it has received through the Society by its making available the Scriptures in the many vernaculars, and at a price within the reach of the poorest.

The Assembly would now ask the Society to increase the benefit of this service and to widen its scope, by including in the New Testament and Scripture Portions suitable pictures illustrating the incidents and parables recorded; and if possible, to print separately such portions as "The Sermon on the Mount" or other extracts suitable for Evangelistic Work; or even better still, to print a concise life of Jesus Christ, harmonized from the Gospels and in Scripture words.

The Assembly knowing some of the difficulties involved in this request, would point out that rules for supplying the needs of the Mission field where the Scriptures have to be introduced to non-Christians who know nothing of its power, and to be supplied to immature converts who can only slowly learn its truth, must necessarily be different from regulations applicable for meeting the needs of the homeland.

Report of the Committee on Theological Education. (See Appendix IX).

The Rev. J. A. Jacob read the report of the Committee on Theological Education. It was resolved to receive the report. It was agreed further to adopt the following recommendations:—

36. *Progress*:

Resolved that the General Assembly is gratified at the progress made in the establishment of a Union Theological College of the L.Th. grade in a suitable centre of the Tamil area of the S.I.U.C. and authorises the Committee to continue its efforts.

37. *Curriculum*:

Resolved that the study of a curriculum suitable for Theological training be pursued further in consultation with the teachers in the Theological Institutions as well as with missionaries and pastors at work in the field.

Obituary Notes. (Appendix X.)

Short sketches of the lives of the Ministers and Laymen who died in the last biennium were read by the Rev. Paul Nesamoni while the members of the Assembly stood.

38. *Sympathy*:

It was resolved to receive the report and to express sympathy with the bereaved families and to print the notes.

Report of the Committee on Life and Work and Statistics. (See Appendix XI.)

Rev. G. P. James, convener of the Committee read the report and it was resolved to receive the same.

The following resolutions were passed :—

39. *Improving Church Attendance :*

Resolved that in order to improve church attendance, especially among the young, the church services be made more attractive by introducing more of Indian devotional music, and variety into the programme of worship and that the surroundings of church buildings be improved besides beautifying the inside of the Church to promote reverence.

40. *Laity for Service* :

In view of the fact that a new spirit has dawned amongst the laity for service, resolved that more responsibility and opportunity for service be given to them.

41. *Earlier Despatch of Council Reports :*

It was resolved that the Assembly renew its request to the various Councils' Secretaries to send a copy of the report on Life and Work to the convener of this Committee soon after the annual meetings of their Councils.

Report of the Committee on Work for the Young. (See Appendix XII.)

Rev. D. Sahayadas read the report of the Committee on Work for the Young and it was resolved to receive the report. The following recommendations of the Committee were accepted :—

42. *Graded Lessons and Modern Methods :*

That for Sunday Schools, Graded Lessons be used and that modern methods of S. S. teaching be adopted, which we trust will prove a real blessing.

43. *C. E. Societies :*

That C. E. Societies be fostered as much as possible and that provision be made in the same for the young people to take part in all activities.

44. *Commitees in Church Councils :*

We recommend to all Church Councils that have no Committees on Work for the Young, to form such Committees in order to organize this work and give it more life.

Special Committee on Marriage Questions. (See Appendix XIII.)

The Special Committee on Marriage reported through its convener Dr. J. H. Maclean. It was resolved to receive the report and the following resolutions were adopted :—

45. The marriage of a Christian with a non-Christian is absolutely contrary to the ideal of Christian Marriage.

46. This should be clearly taught to those seeking admission to the Christian Church, and no encouragement should be given to the making of marriage engagements with any one outside the Church.

47. In cases, where churches have a definite list of persons who have renounced idolatry and are under instruction for baptism, such persons may be regarded as within the Church even though not yet ready for baptism. It would be better, however, if the marriages of such persons were postponed till the candidate could, without any lowering of the requirements for baptism, be baptised.

48. In a case where a Christian desires to be married to one who is not a Christian and has no intention of becoming a Christian, no minister should perform such a marriage, and while the marriage, if performed by a marriage registrar, is legally valid, it is open to the Church to put the offender under discipline.

Nomination Committee Report.

49. The Rev. R. Robertson reported for the Nomination Committee. The following Committees were appointed: —

Committee on Reference.

Mr. A. Gnanasigamoni	Travancore Council.
Dr. J. H. Maclean	Madras ,,
Mr. K. A. Ananda	Kanarese ,,
Rev. L. J. Thomas	Telugu ,,
,, T. Narasimham	North Tamil ,,
,, Paulraj Thomas	Madura ,,
Mr. S. E. Selvam	Malabar ,,

Convener—Dr. J. H. Maclean.

Life and Work Committee.

Rev. E. W. Thayil	Malabar Council.
,, G. P. James	Madura ,,
Mr. T. A. Thomas	Travancore ,,
Rev. Y. S. Joseph	Telugu ,,
Mr. P. M. Gopalakrishnan	Madras ,,
Rev. H. W. Theobald	North Tamil ,,
,, G. M. Kanagarathinam	Jaffna ,,
,, J. Abel	Kanarese ,,

Convener—Rev. G. P. James, Pasumalai ,,

Committee on Work for the Young.

Rev. Paul Nesamoni	Travancore Council.
,, T. A. Fenn	Madura ,,
,, A. Streckeisen	Malabar ,,
,, J. G. Haldane	Madras ,,
Miss B. D. Fry	Kanarese ,,
Miss J. Noble	Telugu ,,
Mr. J. Anukulam	North Tamil ,,

Convener—Rev. Paul Nesamoni.

Committee on Evangelism.

Rev. R. A. Dudley, Convener, and the Conveners of the Church Council Committees on Evangelism.

Rev. M. S. Taylor	Madura Council.
,, E. Savariroyan	Madras ,,
,, A. J. Arangadan	Malabar ,,
,, A. Rumpus	Telugu ,,
,, J. D. Manasek	North Tamil ,,
,, J. Abel	Kanarese ,,
Mr. T. A. Thomas	Travancore ,,
Rev. E. K. Yesuthason	Jaffna ,,

Committee on Church Union.

Rev. M. Peter,	Mr. J. V. Chelliah,	Rev. R. H. Eastaff,
,, M. S. Taylor,	,, C. J. Lucas,	Dr. J. H. Maclean,
,, H. Sumitra,	,, T. A. Thomas,	Rev. R. Robertson,
,, B. Samuel,	,, G. V. Job,	,, L. J. Thomas,
,, J. A. Jacob,	,, M. J. Sargunam,	,, Geo. Parker,
,, G. D. Thomas,	,, S. E. Selvam,	,, A. Streckeisen,
,, D. Sahayadas	,, C. Elisha,	Dr. J. J. Banninga.

Convener—Dr. J. J. Banninga.

(*Note* :—Upon Rev. Robertson's going on furlough, Rev. H. A. Popley will take his place on the Committee, and on Dr. Banninga's going on furlough, Rev. A. A. Martin will become a member of the Committee and Dr. J. H. Maclean will become Convener.)

Ministers' Vestments Committee.

Mr. A. Gnanamoni	Travancore Council.
Rev. G. D. Thomas	Jaffna ,,
,, Paulraj Thomas	Madura ,,
,, J. D. Manasseh	North Tamil ,,
,, A. J. Arangadan	Malabar ,,
,, Meshach Peter	Madras ,,

Convener—Rev. Meshach Peter.

United Church Herald.

Rev. H. A. Popley	North Tamil Council.
Mr. T. A. Thomas	Travancore ,,
Rev. C. E. Wolsted	Madura ,,
Mr. Rathanam Alexander	Madras ,,
,, K. A. Ananda	Kanarese ,,
,, J. V. Chelliah	Jaffna ,,
,, J. F. Thaddaeus	Malabar ,,

Convener—Rev. H. A. Popley.

Temperance Committee.

Rev. W. S. Sutherland	Madras Council.
,, J. S. Williams	Travancore ,,
,, A. J. Arangadan	Malabar ,,
,, S. Z. Devadattu	Telugu ,,
Mr. A. Ranjitham	Madura ,,
,, V. Vedanayagam	North Tamil ,,
Rev. J. D. Muyskens	Madras ,,
Mrs. Dr. Souri	Madras ,,

Convener—Rev. W. S. Sutherland.

Committee on Theological Education.

Rev. J. A. Jacob	Travancore Council.
,, A. A. Martin	Madura ,,
,, R. H. Eastaff	Travancore ,,
Dr. C. R. Wierenga	Madras ,,
Rev. T. Narasimham	North Tamil ,,
,, G. D. Thomas	Jaffna ,,
,, J. G. Haldane	Madras ,,
,, J. S. Masillamoni	Madura ,,
Mr. G. V. Job	Madras ,,
,, C. J. Lucas	Madras ,,
,, R. Michael	Madura ,,

Convener—Rev. J. A. Jacob.

50. *Week of Prayer.*

It was resolved to suggest to the Councils that arrangements be made for the observance of the Day of Prayer for India on the first Sunday in December and also the Week of Prayer which comes in the first week in January each year.

51. *Next Assembly.*

An invitation from the Telugu Church Council to hold the next Assembly in Gooty in the Telugu Church Council area was read and it was resolved to accept the invitation with thanks.

52. *Treasurer's Report.* (Appendix XIV).

The Treasurer's accounts, having been audited and found correct by the auditor, Mr. C. J. Lucas, were presented and accepted.

53. *Herald Manager's Accounts.*

The auditor reported that he had examined the Manager's accounts and found them correct.

54. *Church Constitutions.*

It was resolved to request the Councils to report any changes in their Constitution to the Executive Committee.

55. *Church Members' Manual (English).*

It was resolved to refer to the Executive Committee the matter of reprinting the Church Members' Manual.

56. *Hand Book.*

It was resolved to request the Secretary to incorporate, in the Minutes, the Constitution and Rules of the S.I.U.C. and also Assembly Rules regarding ordination and marriage and to take separate copies of them and make them available for those that may require copies.

57. *Vote of Thanks.*

It was resolved to place on record the assembly's appreciation of the good work of the Entertainment Committee and to express its thanks to hosts and hostesses for their kind hospitality.

It was further resolved to give thanks to the following :—

To Dr. S. Sandegren for kindly conducting the Devotional Exercises during the days of the Assembly meetings and for his helpful message.

To Hon. Miss Emily Kinnaird and Rev. W. E. H. Organe for their addresses.

58. *Reading of Minutes.*

Each morning the minutes of the previous day's meeting were read, corrected and approved. The Minutes together with the Reports were referred to the following for editing and printing :—

Dr. J. J. Banninga,
Rev. J. H. Dickson,
Rev. M. S. Taylor.

59. *Closing Exercise.*

The President conducted the final Devotional meeting and dissolved the Assembly.

APPENDIX I.

The Board of Foreign Missions

Reformed Church in America,

25 East 22nd Street,

New York.

August 1, 1933.

The Reverend Meshach Peter,
President, South India United Church.

The Reverend M. S. Taylor,
Secretary, South India United Church,
Vellore, India.

Dear Brethren:

It is our very pleasant task to acknowledge to you and the Officers and Members of the South India United Church the Loving Greetings of the S.I.U.C. to the Board of Foreign Missions of the Reformed Church, America, on the occasion of the celebration of a Century of service in the mission field. We need hardly assure you that we were deeply touched by these Greetings as they came to us in English and in the four languages used in the area of the Church, printed upon a beautiful Silk Banner, surrounding a map illustrating the large portion of Southern India and Ceylon in which the S.I.U. Church lives and moves and has its being.

In this Greeting you refer in gracious words to the service that has been rendered to South India by the missionaries of the Reformed Church, as well as by the Ministers and Members of the churches that were founded by them; the preaching of the Gospel and the building up of Educational Institutions and Hospitals for those in peculiar need and for the sick and wounded. You also express, not only your gratitude for their leadership in many movements in the past looking to the organization and upbuilding of a Christian Community, but your confidence that the limit of their vision has not yet been reached, but that they are looking forward to the time when all God's children in South India shall be members of the Church of Christ, His Body. We rejoice with you that the certain evidence of the establishment of an indigenous Church in India appears in the fact that the Greetings of the S.I.U.C. came to us through the good offices of the President and

the Secretary of the South India United Church, both Indian Ministers.

In presenting these Greetings at the great Commemorative Services of Thanksgiving and Historical Remembrance at the General Synod of the Reformed Church assembled in the historic Church at Kingston, New York, in June, we were happy to carry out the wishes expressed in your letter, that the accompaniments of these Greetings, the carved wooden Casket and the Garland of gilt threads, be presented by Miss Charlotte Wyckoff, a daughter of Dr. John H. Wyckoff of the Arcot Mission, so active in bringing about the organization of the South India United Church, and Mr. John Peter, the son of the President of the S.I.U.C., at that time in America.

In view of the fact that this was a commemoration of the Organizational activities associated with the Board of Foreign Missions through the years of the century, and not of the Ecclesiastical Body, the Messages were listed as coming from the Missions organized in the various countries of Asia through the Board of Foreign Missions. These honoured representatives of the Missions presented, and emphasized in their presentations, the Messages that came from the younger Churches in Asia as the result of the blessing of God upon their efforts to organize and establish these Churches in His Holy Name.

Assuring you again of our very lively appreciation of the gracious Message which you were good enough to send us in behalf of the South India United Church, and of our earnest and fervent prayers and best wishes that the South India United Church shall go from strength to strength unto that perfect day when all the Kingdoms of this world shall have become the Kingdom of our Lord and of His Christ,

In behalf of the Board,

Yours very sincerely,
HENRY E. COBB,
President.

WM. I. CHAMBERLAIN,
Corresponding Secretary.

In further token of our grateful appreciation of your Greetings we are sending you a number of the especially prepared souvenir Programmes used at the Commemorative Centenary Services.

APPENDIX II.

General Presbyterian Alliance

Office of the Alliance,
44 Queen Street, Edinburgh.

13th July, 1933.

Rev. M. S. Taylor,
Patlagundu,
South India.

To

The Rev. The Clerk of the General Assembly
of the United Church of South India.

Rev. and Dear Sir,

As instructed by the Fourteenth General Council of the Alliance of Reformed Churches holding the Presbyterian System, which met in Belfast, Northern Ireland, June 20th to 27th, 1933, we write now to convey the heartiest greetings of the Alliance, through you, to the United Church of South India and to the General Assembly of that Church, of which you are Clerk.

We regret that it was not possible for a delegate from your Church to be present at the Council in Belfast, but we have learned, with gratitude to God, of the zeal and devotion shown by the members and office-bearers of your Church in the face of the difficulties and dangers which beset the Church of Christ every where in these times. It is the earnest prayer of all the Churches represented in the Presbyterian Alliance that God will continue to support and guide you by His Holy Spirit in all the varied activities of your Church on behalf of your people and for the extension of the one world-wide Church of our common Lord.

In the name of the General Council of the Presbyterian Alliance,

WILLIAM A. CURTIS,
President.

W. H. HAMILTON,
General Secretary.

APPENDIX III.

Report of the Executive Committee of the S.I.U.C., 1933.

The Executive Committee begs leave to report as follows:—

The Executive Committee met three times during the last two years, viz., April 13, 1932 at Pasumalai, April 17, 1933 at Pasumalai and September 25, 1933 at Calicut, and also transacted business by correspondence which was confirmed at the next meeting of the Committee.

Changes.

1. Rev. H. C. Balasundaram, a member of the Tamil Bible Revision Committee having left the S.I.U.C. field Rev. E. Savarirayan was appointed in his place.
2. Rev. J. A. Jacob was made convener of the Committee on Theological Education in the place of Rev. H. C. Balasundaram.

Representatives to Sister Churches. The following were appointed to represent the S.I.U.C.:—

1. *World Conference of Faith and Order.* Dr. Banninga, Rev. G. Parker and Rev. H. Sumitra.
2. *The Church of Western India.* Dr. J. H. Maclean.
3. *Wesleyan Church.* Rev. M. Peter.
4. *Reformed Church in America.* Mr. John Peter.
5. „ „ „ „ Rev. R. G. Korteling.

Marriage of Christians with Hindus. This question was raised by the Madura Church Council and has been referred to a special committee to find out the opinions of other Councils and to bring its report to the Assembly. Dr. Maclean, Convener of the Committee, will report.

Centenary of the Reformed Church in America. In response to the invitation of the Reformed Church in America to send greetings to be read at the time of the Centenary of their Board of Foreign Missions, greetings in English and the four vernaculars used in the S.I.U.C. area were printed on silk and sent to America. Mr. John Peter who was then in America read the greetings at our request at the appointed time. The Board has acknowledged the same very gratefully. The letter was read at the opening meeting. (See appendix I).

Induction of the new President. A letter from Rev. F. G. Haldane requesting the Executive Committee to arrange for the

induction of the new President in a more dignified manner was read and discussed. The Councils were asked to give their advice. Five Councils replied and of them three suggested the wearing of a gown by the President during the sessions.

The following action was taken by the Executive Committee:-

Resolved that henceforth the President of the General Assembly shall have a distinctive insignia of office, either a gown or a chain, preferably the former, and that a committee consisting of five members including the President of the Assembly shall be formed to consult the Councils and other persons who may have experience or know about the matter and to purchase a gown to be used in the induction of the 1935 Assembly.

It was resolved that for the present year that the following arrangements be followed:—

1. That, before taking the ballot, a short season of silent prayer be observed.
2. That during the writing of the ballot and counting of them, there shall be instrumental music.
3. After the election, the retiring President shall stand at the table and the new President go forward to the table accompanied by two ex-Presidents, and the retiring President shall receive the new President while the congregation shall remain standing and the new President shall offer a prayer and adjourn the first session of the Assembly.

Dress for Ministers. The question of special gowns for ordained ministers for use when conducting Divine Services was referred to the Church Councils. Five Councils replied of whom three voted for the use of gowns. The question was discussed at length and the following resolution was passed by the Executive as a recommendation to the Assembly:—

Resolved that we approve of the optional use of gowns by ministers when conducting Divine Service and that the colour of the gown be preferably white and of uniform design and it was further resolved to appoint a committee to make a thorough study of the whole question and report to the Executive Committee for action.

Malabar Church Council uniting with the Churches of South Canara and South Marattha. The Constitution of the Malabar Church Council was referred to a special Committee consisting of Dr. Maclean (Convener) Dr. Banninga and Rev. M. Peter. This Committee studied the whole question and made

some suggestions to the Malabar Church Council which has adopted many of them and have assured the Executive of the intention to continue its membership in the S.I.U.C.

The Executive resolved to approve of the action of the Malabar Church Council, hoping that this union with the Churches of Canara and Marattha will lead to a larger union.

Letter from Rev. J. Y. Batley. Rev. J. Y. Batley in behalf of a small group of Christians in Travancore near Chengencherry requested that their Church be allowed to unite with the S.I.U.C. This question was considered and Dr. Banninga had an interview with Mr. Batley and the following resolution was passed by the Executive:—

Resolved to inform Rev. Batley that it is impossible to take in a Church not in our area but surrounded by Syrian Christians and that we advise them to join with the Mar Thoma Church.

And it was further resolved to send a copy of the resolution to Bishop Abraham.

Order of Sabbath Service and the Directory of Worship. The above books have been published by the C.L.S. and are available for sale, the former at 2 annas per copy and the latter at Re. 1-0-0.

"Re-Thinking Missions." A Committee was appointed with Mr. Lucas as Convener to study this report and to communicate to the Assembly their findings on the matter.

14th Assembly. The invitation of the Malabar Council to hold the 14th Assembly in Calicut was gratefully accepted and arrangements were made and the Programme, prepared by the Committee, has been accepted.

Request from Societies. The request of the Hon'ble Miss Emily Kinniard to speak on the Y.W.C.A. was considered and it was resolved to allow her 10 minutes to speak after the Report of the Committee on Work for the Young was read.

It was also resolved to ask Rev. W. E. H. Organe to speak on Evangelism and Bible Distribution for 15 minutes after the reading of the Report of the Committee on Evangelism.

Nominations. The following were nominated by the Executive for officers :—

President	...	Rev. G. Parker
Vice President	...	Mr. C. J. Lucas
Secretary	,,,	Rev. M. S. Taylor.

Executive Committee.

Malabar Church Council	...	Mr. J. F. Thaddaeus
Madura „ „	...	Rev. A. A. Martin
Travancore „ „	...	„ J. A. Jacob
North Tamil „	...	Mr. M. J. Sargunam
Kanarese „ „	...	Rev. H. Sumitra
Telugu „ „	...	„ L. J. Thomas
Madras „ „	...	Dr. J. H. Maclean
Jaffna „ „	...	Mr. J. V. Chelliah.

Honorary Members. It was resolved to recommend the election of the following as honorary members with the privileges of the floor:—

1. All the Ex-Presidents
2. The Executive Committee Members and
3. The Fraternal Delegates.

Ordained Women Ministers. The resolution of the North Tamil Church Council requesting that the question of having "Ordained Women Ministers" be placed before the General Assembly was considered and it was resolved to inform the N.T.C.C. that the Executive thinks that there is not sufficient urgency to discuss the question of an ordained woman ministry.

Letter from the Secretary, T.E.L.C. requesting the S.I.U.C. to send a Fraternal delegate to the Consecration of the Bishop-designate on Jan. 14, 1934 at Tranquebar was considered and it was resolved to send the President, or Vice President as alternate to be present at the Consecration and convey the Assembly's greeting.

Letter from the Secretary, American Madura Mission requesting the S.I.U.C. to send a Fraternal delegate to the Centenary of the American Madura Mission to be celebrated Jan. 11-14, 1934 was read and it was resolved to recommend the sending of such a delegate, the person to be selected after the election of the new officers.

M. S. TAYLOR,
Secretary.

APPENDIX IV

The United Church Herald Committee Report

The 'Herald' has an important function to perform, it being the only effective link that the councils of the S.I.U.C. have with each other. During the years under review, the English, and Tamil Heralds have performed this function effectively. The English editor, Rev. H. Sumitra reports that the Herald has tried to supply the needs of the churches. Attempts were continually made to secure news of churches and church councils and all the news received has been published. Reports of Joint Committee meetings, articles on Church Union, Evangelism, Rural reconstruction, Agriculture, Sunday Schools, Religious Education, and Bible Studies were published. In the Tamil Herald also, very helpful articles and news from church councils were published every month.

The Business Manager of the Herald has submitted the following report and it deserves the very careful consideration of the Assembly.

Report of the Manager, S.I.U.C. Herald. The financial condition of the Herald has reached a point that requires the serious attention of the Assembly. The report submitted to the last Assembly showed a credit balance of Rs. 414 and we closed the last financial year ending March 31st, 1933, Rs. 146 in debt. Subsidies have dropped off from Rs. 800 in 1930 to Rs. 400 last year, advertisements from Rs. 900 to Rs. 300 and subscriptions from Rs. 2,100 to Rs. 1,800.

I am told that Travancore is about to start a paper of its own and as Travancore takes one-third of the total subscriptions, this is certain to reduce the subscription list still further. As the Telugu area and the Malayalam area each have their own papers the Herald now consists of Tamil and English editions only.

The question is, Can we continue? I have looked the situation over carefully and so far as our Press is concerned, I feel we cannot continue to print the paper without a guarantee of at least Rs. 600 per year for the next two years—that is Rs. 1,200 for the two year period. The Herald is the only visible link that unites the S.I.U.C. and it would seem a great loss from this point of view to discontinue the paper.

Starting with September we reduced the number of pages in English and Tamil by 8 for each edition, used cheaper paper and thus saved Rs. 40 on each issue—I do not feel we can go further in this direction.

The Assembly is therefore respectfully requested to express its opinion as to the policy to be pursued at this time of crisis.

We recommend the appointment of a special committee, one representative, from each council to go into the whole question and report at this session.

Respectfully submitted,
J. H. DICKSON, (Manager).
J. A. JACOB,
H. SUMITRA,
G. M. KANAGARATNAM,
A. J. ARANGADAN.

The United Church Herald. (Special Committee).

Your Committee has studied very carefully the present position of the Herald and has endeavoured, with the help of the Holy Spirit, to determine the right course in the difficult situation that faces us today. At the end of March this year the accounts showed a deficit of Rs. 146 and it is likely that this deficit will be greatly increased by the end of March, 1934. There also appears to be some doubt about the continuance of all the subsidies hitherto sanctioned by Church Councils. It is quite clear that the Herald cannot be carried on, even in its present form, without the financial help of the Councils.

In the light of the facts the committee has come to the following conclusions:

(1) There is a real need for maintaining the Herald as one of the most important links which bind together the scattered parts of the S.I.U.C. The discontinuance of this paper would be a great loss to the Church. We believe that the present difficulty should be regarded as a challenge to the Church to overcome the obstacles and go forward and not as an excuse for giving up an essential piece of work.

It is however clear that its continuance can only be assured by courageous and determined action on the part of the Assembly and the Councils and we therefore recommend that the Assembly take the following action:

(a) That each council be asked to accept definite responsibility for a certain number of subscribers, this number to be fixed with reference to the present circulation as suggested below and that the officers and Executive Committees of the Councils be asked

to take the necessary action to ensure the attainment of this objective. The following are suggested as the minimum objective for each Council:

Travancore	420	(as at March 1933).
Madura	350	do.
Madras	300	(increase of 67 over March figure of 233).
North Tamil	125	(Increase of 38 over March figure of 78).
Jaffna	50	(As against 25 in March).
Malabar	20	(As against 10 at March).
Kanarese	20	(None at present).

The two latter refer to English copies only as the Malabar Council prints a Malayalam Edition itself.

The Committee suggest that in view of the urgency of this matter the Councils should not leave this matter over till the next meeting of the Council but should take steps immediately through their executives to attain these results. It is also suggested that the additional subscribers asked for may be allotted on some definite basis to different areas and churches of the Council, and that endeavour be made to enlist as subscribers laymen who are not full time Mission or Church workers.

(b) That the Assembly urges all the Councils to continue their subsidies to the Herald and hopes that the following amounts at least will be given for each of the next two years by the councils.

Madura	100
Madras	150
North Tamil	100
Jaffna	50
Kanarese	10

The committee understands that the subsidies from the North Tamil, Madras and Kanarese Councils are already assured.

(2) The manager stated that as there is a deficit in the Herald funds which is increasing it is impossible for him to continue to arrange for the publication of the paper beyond March 31st, 1934 without a guarantee from the Assembly.

The Committee therefore proposes that the Assembly resolves to accept responsibility for any deficit on the Herald and that in order to safeguard its position the Executive be asked to watch closely and carefully the finances of the Herald. For this purpose the manager should send quarterly financial statements of the

financial position to the Executive and the Executive is authorised to take any action that may be necessary to avoid a deficit which would be beyond the resources of the Assembly.

It is also proposed that the Assembly express to the manager its grateful appreciation of his services and of his readiness to carry on the financial administration of the paper.

(3) It is essential however that an effort be made at once to clear the deficit on the account and the committee therefore propose that an urgent call be made from the Chair for personal donations from members of the Assembly and friends for an amount of Rs. 300 to be raised in this meeting and during the next few weeks for this purpose.

(4) In view of statements which have been made during this Assembly indicative that there is some dissatisfaction with the contents of the Tamil and English editions, this Committee is of opinion that if the circulation is to be maintained and increased it is necessary for the Herald Committee to discuss this matter carefully with the editors. The Committee suggests that the Assembly appeal to all the Members of the Church to co-operate with the editors by sending news and articles which will make the paper more attractive and useful to the whole church.

H. A. POPLEY,
Convener.

APPENDIX V

A Review of Re-thinking Missions being the Report of the Appraisal Commission of the Laymen's Enquiry.

In the words of Dr. Hocking himself one of the Appraisers and chairman of the Commission 'Re-thinking Missions' is not a closed and finished document for acceptance or rejection *in toto*, but is a basis for consideration and discussion. Various and divergent views have been expressed concerning the report, since its publication. While it is regarded by some as 'revolutionary', there are others who consider it to be "all old stuff". Between these two extremes the report has been judged from various view points as to its value and worth.

The volume has been subjected to a most searching study and severe criticism. It has seriously set Missions and Churches thinking with regard to missionary motive, message and method.

However much, readers and critics of the report may differ from the Commission in their treatment of the fundamental questions affecting missions and Churches, it must be admitted that it is written by a group of sincere, intelligent and earnest men who are not merely friends of missions, but who are in deed and truth filled with the love of Christ. The suggestions of such a group deserve the serious and careful consideration of all those engaged in mission work.

General Principles of Missionary Motive, Message and Methods. In defining the aim of Christian missions the appraisers are not using the clearest and most unambiguous of language. They vaguely define it as the achievement of moral and spiritual unity of mankind. Their definition may not be accepted as an entirely adequate statement of the missionary objective. Their theology is somewhat cold and static, which may partly be due to the fact that they have not employed the ordinary traditional theological terms and phrases. The report seems to lay emphasis upon the human side of the work and to forget entirely the divine side. In all this the crucial thing that we miss is what may be called the God-word aspect of missionary work. Many consider that the Commission have not emphasized even the irreducible minimum of Christianity, and have denied the wisdom, if not the moral right, to proclaim freely the Gospel of the Lord Jesus Christ with view to winning men to His discipleship.

They advocate a Syncretism which may not recognise the uniqueness of the person of Jesus Christ as redeemer of the world and His claims in mankind. The religion founded by Him is reduced to the level of other faiths in the east with which it has to co-operate and collaborate, each stimulating the other in the quest of eternal truths. This is rather a very dangerous attitude to assume, particularly in view of the fact that Hinduism is highly eclectic and has great innate capacity for absorbing truths found in other religions and assimilating them as its own. The ultimate result of such a process will be the transformation of Christianity into a modified Hinduism with Jesus Christ as one of the 'Avatars', or as one among the Hindu Pantheon. The essential uniqueness of Christianity is not in its doctrines and ceremonies, but is in the life and experience of Jesus Christ its founder and in the revelation He has made. We reaffirm our belief in the absolute uniqueness of Christ, and in the assurance that in none other is there salvation.

We cannot accept the interpretation placed by the report upon the Christian message and the Christian objective. What is proposed by the Commission is virtually a denial of evangelical

Christianity. The Gospel cannot surrender its unique Supremacy. We hold that there is much of value in non-Christian religions and that Christ came not to destroy but to fulfill, but we cannot take the position with the Commission that "we must look forward to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal-unity in the completest truth." It was confidently expected that an increase in missionary enthusiasm would result from the Commission's report, but it is feared that at least in some quarters it may have the opposite effect.

The historic missionary program of the Church in its endeavour to fulfil the missionary mandate of our divine Lord and Master must therefore be supported by us with unswerving devotion. We are committed to the purpose and rejoice in our privilege to make Christ known to all men as the only Way, the Truth and the Life. We require a clear-cut, absolute Christian message to proclaim to our people and we regret that the report gives a wrong impression in regard to this fundamental matter. We feel the need of emphasizing more clearly the Gospel as centred in Christ and the Cross.

Should Foreign Missions be continued? To the question "Should foreign missions be continued?" the Commission's answer is emphatically in the affirmative. The Mission in some form is a matter not of choice, but of obligation. There are instances of concrete obligations assumed by Missions institutions to the peoples of the east which could not fairly be abandoned. There are beginnings of good work which it would be a pity for missions not to continue and develop. There are still vast fields and areas in India unoccupied and unreached by Christian Missions. To the peoples living in these territories the Christian Missions owe an obligation so far as the Gospel message is concerned.

There are those who maintain that Christian Missions were never needed in India, to them the problem of "still needing them" does not arise. These do not see any value in the religion of Jesus Christ. They believe that the old Scriptures of India contain all wisdom. Another section of the Indian people hold that Missions are no longer needed for they regard Christian missionaries as the emissaries of Western civilization and of imperialism, while a great majority not only welcome but strongly desire that missions should not withdraw, but strengthen their work in this country. They would however, stipulate that change in their angle of vision and missionary methods of work is necessary. The continuance of missions, therefore is conditioned on certain urgent and radical changes. There is not alone room for change, there is also necessity for change.

Can India afford to do without Christian Missions? India is now awakening from a dream. There is a new hope in the hearts of her younger men; new ideals have been placed on the pedestal. Her national consciousness is a factor to be reckoned with. India must come into her own. The help of every agency that offers its assistance must be welcomed. The Christian missions have played their part in bringing about this change. They are a most valuable factor in the work of national reconstruction. According to the Directory of Christian Missions, 89 Agricultural Settlements, 51 Colleges, 217 High schools, 170 Industrial schools, 475 Middle schools, 76 Teachers' Training Institutions, 205 Dispensaries, 213 Hospitals, 60 Leper Institutions, 8 Tuberculosis Sanatoria, 11 Homes for the blind, 6 Homes for women are being conducted by the Protestant Christian Missions in this land. Can India afford to lose all these agencies of public welfare? This is by no means the best part of the argument. We in India are in a period of transition, in the throes of a Renaissance. There is a great danger that in our task of national reconstruction and of rebuilding our economic and social systems in the scheme of an ideal Swaraj, a merely nationalistic tendency may so overwhelm our motives that the spiritual values may be lost altogether. The work of the Christian Church and of the Christian missionaries has behind it the dynamic power of Jesus Christ and this contributes to our social and economic work that spiritual impetus which alone can impel the younger generation of Indians to consecrate their lives, to the regeneration of their Mother land on a high and Divine plane.

The Mission and the Church. The appraisers are of opinion that a profound transformation of the church in the mission field of the orient is needed. They condemn Sectarianism and denominational rivalry and recommend a thorough-going co-ordination of activities on the Mission field. In recent years the general tendency on the part of missions has been to relate the work of the mission more and more to the Church. In other words all mission work is becoming more Church-centric. It is somewhat surprising that the Report has failed to take this into account in its recommendations. The report seems to suggest that the Church is regarded as one of the many agencies at work and not as the centre of the whole work. The Commission also criticise the Western modes of worship, models of Church buildings and systems of organisation and urge that opportunity should be given for the growth of indigenous methods and activities. They recommend that the number of Theological seminaries be greatly reduced and that the type of training be profoundly transformed so that emphasis may be put upon the preparation for practical,

social and human tasks which confront a spiritual leader both in the city and rural community.

Missionary Co-operation and Church Union. Missions must co-operate and pool their resources of men and money as far as possible, as well as ideas and experiences, if they are going to count at all in the face of so many antagonistic forces of modern India. It is the unmistakable desire of our Lord that we should not simply discuss our unity but manifest it. In spite of the apparent divisions of missions and churches in South India, a large measure of unity can even now be said to exist. It is also felt by a certain section of Indian Christians that this unity should not express itself in any form of organic union which involves a rigid constitution with uniformity of worship, because such an organisation would be contrary to the genius of India. They favour a union on federal lines instead. The Commission also think that organic union of churches is not necessary. But our experience goes to show that the forces of denominationalism and of Sectarianism are so strong that only the new spiritual forces generated by organic union can overcome them. The proposed South India Scheme for Church Union deserves the sympathetic support of all concerned.

Self-support and Self-determination. We are in full accord with the Commission that they lay down as a basal policy that the indigenous Church should plan for independence and self-support. We believe that hitherto the church in India has striven to encourage self-support. In conformity with this policy we fully expect that the amount of financial help from abroad for the support of the church in India will gradually decrease. Yet in view of the extreme poverty of Indian Christians and of the conditions of our society in which the non-Christian influence is dominant, we trust that it will be recognized that in order to secure the largest results in the field of evangelism, social service and rural reconstruction, we still must look for the noble and unselfish financial assistance of our fellow-Christians abroad.

Self-support and self-determination are good in themselves, but they must be clearly defined. Does self-support involve the meeting in full by the Church the cost of institutional work? Or can a church which supports its ministry and provides for its benevolences be said to be self-supporting? It is doubtful whether the Indian Church in the near future would be able to make full financial provisions for much of the higher institutional work now carried on by missions with the help of foreign funds. Will it be fair to ask the Indian Church to assume such tremendous financial responsibilities? Congregational and evangelistic work should

definitely be the functions of the Church and the early attainment of full support of these by the Church in India should be stressed. It is our considered opinion that the work of evangelisation and administration, the privileges of self-support and self-determination ought to be progressively offered by the older churches and assumed by the younger churches. We specially hope that at this time of tremendous transition, care will be taken as far as possible not to inaugurate any radical changes in hitherto established work by withholding financial assistance liberally rendered by the older churches.

Missionary Personnel and Devolution. The Commission have recommended that the initiative for calling missionaries for work within the sphere of the Church should be the right and privilege of the Church and most missionaries today will endorse that recommendation. One of the urgent needs of the mission in India today is that Mission Boards should hand over their administrative powers to bodies on the field directly related to the indigenous Churches. The Y.M.C.A. has shown that this can be done and has long recognised that the duty of "Home Boards" is not to determine policy on the field, but to raise funds from the home constituency, to train and send out workers and to educate the home constituency on the needs and values of the foreign work. Devolution has proceeded far in some instances so far as a few Missions are concerned, but they have not proceeded far enough.

In this context, some opinion should be expressed regarding the type and qualifications of missionaries needed for India in future. Some hard truths have been spoken by the Commission about the missionaries. We do not want to join in the chorus of condemnation, except with a view to remedying some of the drawbacks and short comings in missionaries pointed out by the Commission. What we need is a few good missionaries and more of them! We need quality in the personnel of mission and more of it. Missionaries should be of the best possible qualifications, should understand and appreciate the thought and life of the people among whom they labour, should be men of genuine friendliness and have an interest in social conditions. They should be able to make the adaptations required to live amongst and harmoniously collaborate with people of a different outlook upon life and a heritage different from their own. We want men and women who will merge their lives with the life of the people, and let their influence work in such a way that it will bring into India a people who shall be worthy citizens of the Kingdom of God. In a word, we want men and women of the mind of Christ and filled with His spirit. It is more of these "few" missionaries that we need—

more—and yet some more. Men of deep spiritual insight and of sterling character, with broad sympathies with Indian aspirations and ideals are wanted. But they must be distinctly Christian in their outlook, their purpose and their methods of work.

Education. It is admitted by the Commission that missions ought to continue their educational program, but emphasis should be laid on Christian education. What is meant by Christian education needs also to be clearly defined. We agree that the chief educational need of India is the need of her villages and it is just at this point that our educational program is weakest. Our advance ought to be along the lines of the establishing of rural central middle schools. A better grade of teaching should be secured by strengthening our supervision agencies and by improving our training schools especially along the line of rural vocational training. Co-education in elementary schools, high schools and colleges is a subject which merits our serious consideration. We must also admit with the Commission that there is a necessity of a thorough going intrinsically progressive program of religious education in our Christian schools. In view of the materialistic tendency of education given by educational institutions round us, we must push forward our Christian educational program. Efforts should be made to improve the character of worship periods in schools and colleges.

As an ideal, union or co-operation on the part of educational institutions is desirable, but we cannot fail to recognize the great difficulties that lie in the way of their realization. This is especially true in the realm of theological education. We believe that the mission of our Christian Education in India will be fulfilled by putting our educational institutions on a sounder financial basis, and by perfecting our educational system through the consummation of a Christian University. We believe that educational efficiency and Christian purpose can and should go together. If the educational standards of an institution cannot be maintained without the sacrifice of Christian character it should be closed. Our secular and religious motives cannot be separated, because the fundamental Christian character of our education should be felt in every department of education. We must insist upon the importance of worship and religious instruction for all pupils if the purposes of a well-rounded Christian education are to be met.

We accept the statement that the aim of Christian colleges should be to serve as "an excellent instrumentality for the study of national problems, the perpetuation of the best in national cultures, the demonstration of the best that the West can offer to

the Orient and the training of young men and women for useful service among their own people. We interpret the phrase "the best that the West can offer", as inclusive of Christianity. The recommendation of the Commission to "Indianise the Mission Schools by making greater use of the customs and riches of the local traditions", appeals to us. More use of the vernacular as medium of instruction in our high schools and colleges may be encouraged.

Christian Literature. We believe that there is the necessity of a better adapted and more effective Christian Literature. We accept the recommendations relating to circulating libraries and the transfer of editorial and publishing responsibilities to Christian nationals. But we are afraid that there are many omissions in the report due perhaps to the appraisers having only a superficial and sometimes an imperfect knowledge of the facts so far India as is concerned. By some of their verdicts they are likely to mislead those in America and Britain who may rely upon their findings. The strictures on American missionaries by the Commission as unimaginative, incapable of thinking freshly and planning wisely are unjust and very sweeping. The remarks regarding the appointment of an aging missionary to an editorial position again needs qualification.

Further, Christian Publishing houses are not too many as the appraisers imagine, taking the extent of the country and the variety of vernaculars spoken in India, into consideration. The suggestion of a common or a single Christian literature society, attempting to serve the needs of all the Missions in India does not appeal to us for India is not a country, but a continent with many peoples and innumerable languages. The Commission admit that more urgent Christian Literature should be produced and more working capital is required for the same, but they fail to hint how to secure writers and the capital needed.

The missionary contribution to the spread of knowledge and of ideas in India has been of long duration and of immense direct and indirect benefit. Perhaps in no other field of endeavour in the past has the success of missionaries in making themselves indispensable been so complete and so conspicuous as in the field of producing Christian literature for India. The Indian Church will be ever grateful to them for the noble and untiring services rendered by them to give it a Christian literature particularly in the vernaculars of the country.

Medical Work. We believe there is need for Christian medical work in India. The report gives too favourable an

impression of the medical services available here. It speaks of the large hospitals which have been multiplied in great centres. This may be true, but what of the smaller centres and rural sections? India is predominantly rural and in rural India the medical and hospital service is far from satisfactory. The idea that medical service should be used primarily as an evangelistic agency does not convince us as a sound policy. To call the Lady Harding Hospital at Delhi as a " Private Christian Medical Enterprise " is not correct as this institution receives substantial grants annually from Government besides subsidies from the Provinces and Indian States. We are not in sympathy with the attitude of the Commission that Government subsidies be relinquished. Regarding the establishment of an All-India Christian Medical College, we believe the Commission should have given the question fuller consideration before pronouncing against it.

Agricultural Missions. We need Agricultural Missionaries of the highest scientific training, with patience enough to sit down and study our needs, plants and animals with minimum of importation from other lands. The suggestion in the Report relating to the development of " Rural Life Associations " might be followed with advantage. We fully endorse the suggestion of the Appraisers regarding the better organization of agricultural missions and if nothing better than the Agricultural Missions Foundation can be organized for directing a better co-ordinated programme of Agricultural Missions, then we should be glad to see this attempt made according to the suggestion in the Report. We are in agreement with Commission's suggestions

(1) to develop Agricultural Middle schools in rural environment,

(2) to experimentation in the development of co-ordinated rural services, and

(3) to the further development of basic research in economic and social problems relating to rural life.

Missions and the Development of Industries. We agree that it is necessary that all Christians in India, foreign and Indian, need to study the problems of industry and thus be in a better position to lead the way in applying Christian principles to these problems. We also agree that we need to study and understand the underlying principles of the various socio-industrial groups and be ready to line up with either the capitalistic, socialistic or communistic group, with such modifications as we may feel it necessary to make. This does not mean that we need to go out making speeches or writing articles in order to prove that we are

actively interested in the problems of the people who toil. Christianity has a social as well as a personal message and we must be prepared to deliver that, both by word and through practice.

Women's Interests and Activities: Education. We agree with the Commission in their suggestions about (1) elasticity in curriculum for girls' schools, (2) experimentation in Method, offering more scope for extra curricular activities, (3) danger of westernisation and (4) Bible teaching should be less formal and should have a greater relationship with the students' environment.

Religious Activities. We agree with the Commission that the old type of Bible Women ought to be discontinued. Stress must be laid on quality rather than on quantity. There is need of women in the Church who will realize their responsibility through voluntary and honorary home or Zenana work.

Problems of Administration and Reorganisation at the Home Base. We are in general agreement with what the Commission has to say about the Missionary personnel under the head of Administration and would especially give emphasis to the thought that missions have always been concerned with the influence of personality upon individuals and communities. We approve the use of the most modern and up-to-date methods in the selection of missionaries. We strongly urge the necessity for the maintenance of one or more schools of orientation for intending missionaries. The manning of the staff of these institutions is a matter calling for the most careful selection. We believe that the missionary who has the true missionary spirit will have no anxieties concerning salary, furlough, living conditions, etc., so long as the treatment meted out to him is fair. It is doubtful whether appointments on a temporary basis would call for the best people for the job.

We are of opinion that the work of missions would be more fruitful if there were less diffusion and more concentration. We agree with the Commission that the initiative in the matter of Union of mission work must be taken by the Boards of Foreign Missions in the home countries. We agree that a gradual withdrawal of missionaries is to be preferred to any sudden revolution. Furthermore, we are of opinion that there can be little hope of building the highest ideals of life so long as the expenses of the Indian Church are paid by foreigners. The only hope is in devising means by which the Indian Church may become self-supporting.

While we whole-heartedly accept any suggestions leading toward unity of administration, we view with concern the suggestion that still another "Council" be added to the administrative

organization found in the home land. We favour less, not more, machinery. We favour simplification, but simplification that will bring the individuals who compose the older churches into close and intimate contact with the individuals who compose the new churches on the field.

We recognize that co-operation between the Christians of the world is an essential condition for the establishment of the Kingdom of God upon this earth. We therefore, in accordance with the suggestion of the Commissioners, desire that through the frequent exchange of visits and conferences on the part of Christian leaders of the different nations more and more an intimate identification of interests and co-operation may be realized.

We earnestly hope that special measures toward this end may be adopted. While the fact that the so-called younger church, which is necessarily weak, lacks the ability to enter fully into this field will necessitate a one-sided assistance on the part of the older church for a time, yet as the younger church develops we believe there will evolve an equality of ability to co-operate. We therefore desire that we mutually strive to promote this end.

C. J. LUCAS,
Convener.

J. V. CHELLIAH.

APPENDIX VI

Report of the Temperance Committee

1. Will all churches please take note of the date for World's Temperance Sunday 29th, October, 1933? We would request as many as possible to set apart this day for bringing the subject of Temperance before our church people.

We would express our thanks to Rev. J. H. Dickson, Manager of the United Church Herald for permitting us to advertise the date of the World's Temperance Sunday both this year and last year.

2. In response to the request of the General Assembly Secretary reports from North Tamil Church Council and Madras Church Council are in hand.

North Tamil Church Council reports:—

1. Difficulty in changing the ways of the older people addicted to drink but rejoices in a decrease of the drinking habit among the young.

2. The question of sacramental wine is a delicate one especially where some members of the S.P.G. and Lutheran Churches in joining with our S.I.U.C. members, feel that fermented wine is more in common with the original practice of the Church. We would recommend Christian tolerance and further attempts at education though the last General Assembly expressed itself strongly for the use of unfermented wine at the communion table.

3. Whereas it has not seemed advisable to demand the temperance pledge from all those desiring to join our Church, the North Tamil Church Council would urge at least the solemn duty of doing all possible to win the drinkers within the churches over to total abstinence as one sure way of nourishing the spiritual life and power of the Church.

The Madras Church Council reports the following :—

At the Christian Endeavour Convention in Madras a short drama on Temperance was given by the boys of the Katpadi Agricultural Institute. We hope that such a presentation will have encouraged others to produce similar dramas in their own area.

Bangalore Temperance Federation has prepared a set of text books available in several languages as noted below :—

Here's Health to You (English) for High Schools	... 8 as.
A Temperance Manual, (Telugu, Tamil, Kanarese) for Middle Schools	... 6 „
The Three Partners (Tamil and Kanarese) for Primary Schools	... 2 „

A film depicting a Temperance story in a South Indian village with sub titles in English, Tamil and Kanarese, has been produced by the joint efforts of the Bangalore Temperance Federation and the Woman's Christian Temperance Union. If you are interested in the film or the books mentioned above write to Miss Ruth Grey, W.C.T.U., Basavangudi, Bangalore City.

A drama "Just a Peg" has proved successful. Correspond with Government Officials' Party, Mylapore, Madras.

H. E. Van Vranken,
Convener.

APPENDIX VII

Report of the S.I.U.C. Committee on Church Union

It is with a feeling of deep responsibility and privilege that your Committee presents to this Assembly its report of the work done during the past two years, and recommends to the Assembly for adoption certain resolutions with reference to the continuation of negotiations with our sister Churches.

At the meeting of the General Assembly in Vellore in 1931 definite instructions were given to your committee and these instructions the Committee has tried to carry out to the best of its ability.

Res. No. 37 of Vellore. Inasmuch as the Committee on Union had not had time to study the documents that had been received from the Home bodies, it was voted by the Assembly that the S.I.U.C. Committee, together with co-opted members, be asked to meet and study these documents and on the basis thereof present to the Joint Committee matters that needed revision.

Your Committee, together with the co-opted members met for two days at Bangalore in June, 1932, and studied these documents with great care and formulated a series of suggestions for revision which were laid before the Joint Committee. All sixteen of these suggestions were dealt with by the Joint Committee and answers satisfactory to your Committee were adopted. Some of these decisions are of the utmost importance and certainly have made the Scheme much more acceptable to the S.I.U.C.

REVISIONS IN THE PROPOSED SCHEME

These revisions are as follows: The reference is to the pages and division in the Proposed Scheme as issued in 1933.

1. **Part I, Basis of Union, 3, page 3.**

Resolved that in lines 3 and 4 for the words "the Redeemer of mankind" be substituted the words "the Redeemer of the World, in whom men are saved by grace through faith".

2. **Part I, Basis of Union, p. 4, note.**

Resolved that the following be substituted for the note: —

(ii) The act of union will not debar any teacher of the united Church from using for the instruction of the faithful any confession of faith which had been employed in any of the uniting Churches before the union, though such confession be not included in the doctrinal standards of the united Church.

3. In reply to the S.I.U.C. suggestion with regard to the missionary responsibility of the Church, it was agreed by the Joint Committee that in view of the statements already made in Part I and in Chap. VI, p. 48 of the Scheme it was not necessary to add anything further.

4. **Part I, 6, (p. 5).**

Resolved that for the words "the episcopate.....faithful" be substituted the words "episcopal, presbyteral, and congregational elements".

5. **Part I, p. 7.**

Resolved that the Joint Committee has no objection to the insertion in the Basis of Union, as a foot-note or otherwise, of a statement by the S.I.U.C. of the sense in which they accept the historic episcopate.

(The following foot-note therefore appears in the Scheme, p. 7 :—

> Note by the S.I.U.C.—In accepting the term 'historic' episcopate as used in the Basis of Union and the Constitution together with its qualifying clauses, the South India United Church wishes to record its attitude with great clearness both for itself and for all others concerned. In accepting, for the sake of union, the 'historic' episcopate as found in the Anglican and other Churches, it understands by this term that for many centuries episcopacy has been a form of government that has persisted in the Church, and is in that sense entitled to be described as 'historic'.

6. **Part I, 9, (p. 7).**

Resolved that for the whole sentence be substituted the following :—

> 9. The uniting Churches accept the historic episcopate in a constitutional form as part of their basis of union ; but this acceptance does not bind the united Church to any particular theory concerning episcopacy or concerning orders of the ministry. Further, the uniting Churches do not intend that the Church after union should require the acceptance of any such theory as a necessary qualification for its ministry, or make it a determining factor in its relations with other Churches.

7. **Part I, 16, (p. 14).**

Resolved that for the last sentence of the section, the following be substituted :—

> After this period of thirty years, the united Church must determine for itself whether there should continue to be any exceptions to the rule of an episcopally ordained ministry, and if so, of what nature, giving in their consideration full weight to the fundamental principles of the union, on the one hand that of a fully unified ministry within the Church, and on the other hand that of the

maintenance and extension of full communion and fellowship with those Churches with which the uniting Churches now severally have such fellowship. It is understood that the status of those at that time already received as ministers in the united Church shall not be affected by any action which the united Church may then take.

8. **Part II, Chap. III, 4 (p. 35) and 7 (p. 36).**

Resolved that the following be substituted for the section VI (5) of the former draft :—

4. All persons who have been confirmed or have been admitted as communicants by any of the services of admission which were in use in any of the uniting Churches before union shall be recognised as communicants throughout the Church of South India.

7. The various methods of admission to communicant status which have been employed in the uniting Churches before the union may be continued in the Church of South India unless and until by general agreement common forms of service for this purpose shall be framed and accepted for use in the Church.

9. **Part II, 7, (p. 36).**

Resolved that the following be added as a foot-note to the word "Confirmation":—

This includes, in particular the custom of the Malabar Church Council of the S.I.U.C., where in accordance with the rule of the Basel Evangelical Mission, the presbyters have administered confirmation.

10. **Part II, Chap. V, 3, (p. 46).**

Resolved the following be the draft with reference to the acceptance of candidates for ordination :—

3. Subject to the provisions of this Constitution and to such rules as may be laid down by the Synod, each Diocesan Council shall make rules for the selection of candidates for training for ordination, for their training, and for final approval and presenting for ordination of those who have received training.

Such rules shall always provide that at one stage or another there shall be recommendation by, or consultation with, the congregation or pastorate to which the candidate belongs as well as such other bodies or persons (the latter including laymen and not less than three presbyters) as the rules may provide, and also acceptance of the candidate both by the bishop any by the Diocesan Council or some diocesan body appointed for the purpose.

11. **Part II, Chap. IV, 23, (p. 44).**

Resolved that in line 5 of the para. for the words "a majority of the members of the Executive Committee" be substituted the words "at least two-thirds of the members of the Executive Committee".

12. **Part II, Chap. II, 10, (iv), p. 26.**

Report was made of the opinions of the three Churches with regard to the suggestion made by the Joint Committee, at its meeting Nov. 1930, that Presbyters should take part in the Consecration of Bishops. The following wording was adopted:—

> In view of the common desire to carry over from the uniting Churches into the Church of South India all elements which may in any way contribute to the fullest expression of truths which have been valued in the Christian Church, any diocese may provide that representative presbyters of the diocese should join with the bishops in the laying on of hands at the consecration of its bishop. It shall always be remembered and taught that in all consecrations the true Consecrator is God to whom prayer is made.

13. **Part II, Chap. V, 1, (p. 45).**

Resolved that after the words "admission to communicant membership" the following words be added—"and to admit approved candidates to such membership in accordance with the customs obtaining in the Church or in any diocese."

14. **Part II, Chap. V, 5, (p. 47).**

The S.I.U.C. Committee and the Joint Committee in its meeting in June approved of the inclusion of the words "the Apostles Creed and" before the words "the Nicene Creed" but after further consideration in the later meeting of the Joint Committee it was decided that this addition was superfluous.

15. **Part II, Chap. IX, 21 and 22. (p. 57-59).**

Resolved that it be provided that if bishops have stayed action in the Synod (as provided in the former draft) the matter thus stayed be dealt with in accordance with the principles laid down in Chap. XIV (p. 70) for alteration of the Constitution.

16. **Part II, Chap. X, 2, (p. 60).**

Resolved that in line 3 for the words "it will no doubt develop" be substituted the words "it may develop" and to omit the sentence "At first different forms will continue to be used".

17. **Part II, Chap. X, 4, (p. 62).**

Resolved that after the words "may forbid their use in worship" be added the words "or require it".

SPECIAL FEATURES OF JOINT COMMITTEE MEETINGS

The tenth meeting of the Joint Committee held in Bangalore, in June 1932, was in other respects also one of the great importance

to the Union Movement. The changes already noted above were carried out with the utmost goodwill and fellowship. At one time, when we felt that we could not possibly agree on the matter of the Thirty Year Period, it was suggested that we all spend a few moments in silent prayer. This was done and when the discussion was again resumed it was found that a suggestion made by one of our members was acceptable to all, and we find that now embodied in the Scheme, providing that at the end of the thirty years, the Church, in deciding whether there should be any further exceptions to the rule of an episcopally ordained ministry shall consider the two points of the unity of the ministry within the Church and the maintenance of communion and fellowship with Churches outside of the Union. This seems to your members to place the whole question upon a perfectly fair and equal basis and that therefore the question can be safely left for decision to the Church of that time. To those who were present, this experience was another evidence that the Holy Spirit, in answer to definite prayer, was guiding the Committee in its work.

It was also at the Bangalore meeting that the Joint Committee decided to issue a Call to Prayer to all the Churches concerned and to friends of the Church Union cause throughout the world. August 21 was the date chosen and thousands of leaflets in the various vernaculars as well as English were issued, and from word received from many sources we may safely say that the Day was widely observed, not only in India but also in Persia, East Africa, China, Europe and America. A similar call was also issued in 1933 and that also met with a wide response. A special service of Meditation and Prayer was published and generally used.

At the meeting of the Joint Committee in Bangalore the Lord's Supper was celebrated on three successive mornings by ministers of the three uniting Churches. On the first morning two Anglican ministers celebrated and all members of the Committee partook. On the second morning two of the Methodist ministers celebrated and most of the members partook. On the third morning three ministers of the South India United Church celebrated and again representatives of all three of the uniting Churches partook. This fellowship at the Lord's Table, without a doubt, did much to bring a deeper and closer fellowship into the whole meeting and made all present feel that they were indeed one body all seeking one common end. Similar services were also held at Madras at the Joint Committee meeting later in the year and it was gratifying to note that a larger proportion of all the members attended these services. Again the members were lifted up into a higher unity than ever before. We crave for all our

ministers and members these rich experiences in Christian fellowship at the Table of the Lord.

It was agreed in the tenth meeting of the Committee that the time had come to redraft the whole Scheme and put it into the final form in which it would be presented to the Churches, though it might even then be still open to further modification. Drafting Committees were appointed with other Committees and the whole Committee met again in Madras in Nov. 1932. The new drafts were presented to the Committee and after a great deal of discussion were adopted in the form in which they now appear. The Committee on Division of Territory also reported and that report has been published, suggesting the division of the Church after union into ten dioceses in most of which there would be parts, at least, of two of the uniting Churches.

A name for the Church after union was also adopted as a suggestion to the uniting Churches. After very careful thought and full discussion it was voted, with one dessentient vote, that the name should be "The Church of South India". Though objections were offered to this name, those objections were answered and it was finally adopted as the simplest, broadest, and least objectionable name, since it had no party character nor limiting meaning.

The question of voting by Houses was again raised by some of the Anglican members and since there was not time for a full discussion and it seemed impossible to agree on the matter it was resolved to refer the matter to the three Churches for an expression of their opinion. The Committee resolution remitted to the Churches is in the following form:—

> Resolved —That the Committee recognizes the difficulties of the present proposals in more than one direction, and refers the matter to the three Churches for their opinion with reference, among other things, to the possibility of the arrangement that in a vote on the matters described in Rule 21, the votes of the lay members, the ministers, and the bishops in the Synod be taken separately, and that a majority of each of these three groups be required.

The S.I.U.C. Committee on Union have considered this resolution and recommend that the Assembly reply that it is not prepared to accept this method of determining whether a matter shall be approved by the Synod or not, but feel strongly that the method already in the Constitution is by far the better method as being fully in accord with the principle (See p. 56, No. 13) that

"the Synod is the Supreme governing and legislative body of The Church of South India, and the final authority in all matters pertaining to the Church."

The question of the participation of presbyters in the consecration of all bishops was raised again by the Wesleyans and after much discussion and attempts at a solution of the difficulty that would meet all parties it was found best to leave matters as they were, namely, that it should be left to the diocese concerned to determine whether presbyters should take part or not.

It was suggested at this meeting that if the present bishops of the Church of India, Burma and Ceylon, who will become bishops in the Church after union, could be commissioned by presbyters of the Wesleyan Methodist and S.I.U. Churches it would help to make all feel that all bishops would be on an absolutely equal footing in the new Church. This matter was discussed in the whole committee and in separate sessions and the Anglicans finally accepted the suggestion whole-heartedly and it was agreed that the following note be added to the proposals for the inaugural service as printed:—

Note. –It is suggested that the existing bishops should in some manner receive a commission from representative presbyters of the Methodist Church and the South India United Church for their wider work as bishops in the united Church.

ACTION OF S.I.U.C. COUNCILS

Since the meetings of the Joint Committee in Nov. 1932 only three Councils of the S.I.U.C. have taken definite action with reference to the Scheme.

The Telugu Council met in June of this year and passed resolutions explaining their attitude to the Scheme and stating that they were unable to accept it unless far-reaching and fundamental changes could be effected therein. These changes pertained especially to the recognition of the ministry and to intercommunion.

The North Tamil Council met in July and passed a resolution in which they rejoice at the increasing amount of unity manifested and state that they are prepared to approve of the Scheme provided that "the other uniting bodies are prepared to recognise the equal spiritual validity of the ministerial orders of each of the uniting Churches".

The Madura Church Council also met this year and re-endorsed its resolution of Jan. 1932 in which it had approved of the scheme and recommended it to the Assembly for adoption.

PACIFIC SCHOOL

RESOLUTIONS ADOPTED BY THE GENERAL ASSEMBLY

Inasmuch as the Revised Draft of the Scheme has not been considered by all the Councils, and inasmuch as the General Assembly itself has not met since this draft was completed and therefore could not refer it to the Councils, the Committee feels that this is thetime when such action should be taken, and in that connection recommends the adoption of the following resolutions :-

1. "The General Assembly has learned, with great interest and deep thankfulness to God, of the progress that has been made since the last General Assembly in the Movement of Union with other branches of the Church of Christ in South India. In particular the Assembly rejoices to find that the suggestions which the last Assembly instructed its representatives on the Joint Committee on Union to bring before the representatives of the other Churches, have in all essentials been adopted by the Joint Committee.

2. In view of the changes that have been made in the Scheme of Union, the Assembly is glad to find itself in a position to express general approval of the Scheme as published in January of this year. In giving this general approval the Assembly regards the Scheme as involving the acceptance by the uniting Churches of the two principles, viz., (1) the value of a constitutional episcopacy which maintains continuity with the past, and (2) the full spiritual equality and value of the ministries of the three uniting Churches.

3. In view of the difficulties expressed in certain quarters, the Assembly instructs its Committee on Union to press for a clear statement in the Basis of Union, embodying also the second principle, since the first is already sufficiently expressed. This action would bring great relief to many members of our Church.

4. The Assembly further suggests that this mutual recognition could be effectively demonstrated by the further extension of the practice of inter-communion and inter-celebration even before union, since no other means can bring all our people into closer fellowship with each other and their Lord.

5. Finally the Assembly commends the Scheme as now revised to the Church Councils with the request that the Councils consider the whole matter carefully and prayerfully and report their views to the convener of the Union Committee not later than the 25th August, 1935. The Executive Committee is further authorised to send down to the Councils any modifications that may be made by the Joint Committee at its next, and any subsequent, meeting held before the General Assembly of 1935.

6. The folllowing are appointed the General Assembly's Committee on Union, from whom fifteen shall be selected to attend the meeting of the Joint Committee:—

M. Peter,	J. V. Chelliah,	R. H. Eastaff,
M. S. Taylor,	C. J. Lucas,	J. H. Maclean,
H. Sumitra,	T. A. Thomas,	R. Robertson,
B. Samuel,	G. V. Job,	L. J. Thomas,
J. A. Jacob,	M. J. Sargunam,	Geo. Parker,
G. D. Thomas,	S. E. Selvam,	A. Streckeisen,
D. S. Sahayadas	C. Elisha,	J. J. Banninga, (Convener).

(*Note*:—Upon Mr. Robertson's going on furlough Mr. H. A. Popley will take his place on the Committee, and on Mr. Banninga's going on furlough, Rev. A. A. Martin will become a member of the Committee and Dr. J. H. Maclean will become Convener.)

APPENDIX VIII

Report of Committee on Evangelism

The reports from the Church Councils show that interest in evangelistic work is growing throughout the S.I.U.C. There is not a single council that regrets that no efforts are being made. In most of the councils the Week of Evangelism is being annually observed. In several places Gospel Teams or Preaching Bands composed mostly of young people are doing regular work throughout the year. These teams are mostly fruit of the excellent work of the Burma Gospel Team which visited S. India in 1931—32. The reports also show that throughout the villages of S. India there is an increasing desire to hear the Gospel of Christ and that those who go in the name of Christ are received with sincere friendliness. As one council reports "in many villages the caste people received the little preaching bands gladly offered them hospitable entertainment asking them to stay over night and in almost all villages they were requested to come soon again and teach them more of the love of Jesus Christ". Surely the growing zeal for evangelistic work among our Christians and the great readiness and friendliness with which caste and outcaste people listen to the Christian message are causes for great thankfulness to God. Taking the councils one by one the reports are briefly as follows:—

Travancore. In several districts of the Travancore Council special attempts are being made to deepen the spiritual life of those in the churches as a preparation for their undertaking the work of evangelism. At the same time regular preaching of the Gospel to non-Christians was conducted throughout the year by most of the churches. At a convention in the Nagercoil district a pledge card for soul winning was printed and circulated. It was also decided that they should aim at winning at least a thousand converts during the year 1932. At the close of the year 871 persons were found to have been gathered into the Church. Another district reports that about fifty families of non-Christians are under Christian instruction. Several churches have set apart one or two days in the week for personal evangelistic work by the members. In the Quilon district during last year 140 persons were received into the Christian fold. In the Trivandrum district there are large numbers of voluntary workers organised into bands which devote one week-end every month to definite evangelistic work in some selected village. These workers sometimes go individually to preach the Christian message and to distribute Christian literature.

North Tamil. Regular weekly evangelistic work is being carried on in almost all the churches of the North Tamil Council. The feeling is said to be growing in all the churches that the supreme task of the church is to bring Christ to the people of the land and the people to Christ. Young men in Salem town have visited the poor and depressed classes in the neighbouring villages, giving them lantern lectures and doing social work among them. Women members in Salem and Vijayamangalam have nobly endeavoured to reach their Hindu sisters. The Week of Evangelism was observed in Tirupattur and Coimbatore Churches. In Tirupattur intensive work was done in four selected villages. The Coimbatore church in connection with its centenary celebrations arranged a week of campaign in Caimbatore town. The town was divided into several sections and a party of church members was appointed to each section. Every house in the town was visited and a marked gospel portion was given with a few words. On the last day the whole congregation marched through the town in a procession and distributed hand bills specially prepared for the occasion.

Malabar. A new spirit is said to be growing among the laity in the Malabar Council for doing independent evangelistic work among non-Christians. To foster this interest in evangelistic work pastors in various churches have begun to organise Weeks of Gospel Meetings. A special feature of the evangelistic efforts of this council is the very difficult work carried on among the

Panchamas of the village of Mannoor. These people are dependent on some Muslim land lords and are also under the influence of Arya Samajists and some social workers connected with the National Congress. In spite of these great obstacles the Gospel is slowly establishing itself in the midst of the Panchamas at Mannoor. A Sudra young man who had been appointed a teacher to these people by the Arya Samaj has become a Christian. In addition, five persons are being prepared for baptism. This work is planned and supported by some Christian men and women who are interested in the furtherance of the Kingdom of God. They are determined that it should under no circumstances be manned, supported or supervised by any church or mission.

Jaffna. The Jaffna Council has abandoned the idea of a Week of Evangelism. The members of the committee on Evangelism appointed by this council and others interested in the work have chosen as their sphere of work a district called Tenmaradsy which includes the eastern portion of the Jaffna Peninsula. Although there are some Christians and Christian workers in this district it is looked upon as less privileged than others in the matter of Christian activities. The seven or eight villages in the district were visited and special meetings for both Christians and non-Christians were held. The production of suitable Christian literature (and the preparation of suitable Christian literature) and the preparation of suitable lyrics to be used at evangelistic meetings in villages are undertaken by the Committee on Evangelism.

Kanarese. In Bangalore an evangelistic campaign was conducted, as in previous years, in cooperation with the other Kanarese Churches in the city, viz., the Methodist and the Methodist Episcopal. Men, women and children took part in this united endeavour. Lectures to educated Hindus and Kalachepams attracted big gatherings of thoughtful people who listened to the Gospel with keen interest. It is reported that boys of ten and twelve years were eager to give their testimony and that the people heard their witness gladly. In other parts of the Kanarese Council regular evangelistic work is carried on by missionaries, pastors and evangelists, and some laymen join the evangelistic band whenever possible.

Madras. The Week of Evangelism is observed every year in a large majority of churches in the Madras Council. It is hoped that in other churches regular evangelistic work is being done throughout the year. In big centres like Vellore, Katpadi, Tindivanam and Conjeevaram teams of workers composed of young men have worked both in the town and in the surrounding villages. In Vellore the 'Gospel teams' helped rural people in many different

ways, giving first aid and treating simple diseases, cleaning streets and wells, making friends, and talking with the people in their homes, playing games with boys and girls, explaining the life of Christ and testifying to the great things God had done for them. Well-planned work was done during Hindu festivals in Conjeevaram, and Sriperumbudur. In almost all places the work of Christian volunteers was welcomed and appreciated. There have been about 100 baptisms in 1932 and some hundreds of people have put themselves under Christian instruction.

Madura. Evangelistic work has been carried on steadily in the Madura Council. More than half of the 31 pastorates observed the Week of Evangelism. The members were prepared in various ways, some pastorates arranging for classes for volunteers. The Model Christian Witness prepared by the Rev. M. S. Taylor was prescribed as study book for workers who were asked to teach the same to their people. Conventions were held in many of the pastorates at which Christians from villages, both men and women, gathered for special meetings. The council is planning to institute an order of Lay Ministry with a view to encourage laymen to enter the service of the Church. It has also prepared a syllabus of Religious Education for village schools which is meant to give systematic instruction to village children in Christian faith and life. The Centenary Celebrations of the Madura Mission in 1934 are to be made an occasion for the stirring up of the spirit of evangelism among the people. The results have been very encouraging. In the eastern section of the council's area big groups are moving into the Christian fold, and in other parts there have been gradual accessions. The following figures give an indication of the amount of work done in the council during the years 1931 and 32 :—

No. of days put in by various workers	...	3,973.
Bibles (sold and given) ...	...	812.
Bible portions distributed ...	...	7,935.

Telugu. Perhaps the biggest evangelistic effort in the S.I.U.C. in the current year was that made in the Telugu Council. At the Church Union Conferences at Jammalamadugu and at Giddalur the representatives of the three negotiating churches prepared a plan for a united evangelistic campaign throughout the area of the three churches. The campaign was carefully thought out so as to reach all classes of people and to encourage every one in the various churches to take his part in this great effort. Special text books and outline lessons were prepared and other campaign literature got ready. After preparation classes and prayer the campaign began in the congregations on the 1st of May 1933 and was conducted in the villages from the 7th to the 13th May.

The reports from the three different fields are most encouraging. There are various and unmistakable signs from all over the big area, stretching from about 200 miles north of Hyderabad right down south to within less than about 200 miles from Madras, that there is a great movement among caste people—chiefly farmers in villages—towards Christ impending. This mass movement among caste people, which, as is by now well-known, started several years ago in the Hyderabad area and is still progressing, has reacted in such a way upon the rest of the Telugu country that there is no doubt now that in God's goodness the whole Telugu country will soon see that mass movement in full swing. The campaign has been a great success.

During the campaign 1,700 to 1,800 villages, almost all caste villages, were visited and in most of them two or three meetings were held. In all the fields volunteers from out caste Christian congregations—elders, men and women and children too—have taken their active share in the campaign. Definite numbers of conversion with readiness to accept baptism are 3,549, the majority of whom are caste people. The figures for the S.I.U.C. part of this big campaign are as follows :—

Voluntary workers	351
Mission workers	258
Villages visited	636
Meetings held	883
Estimated number of hearers	39,515
Those who decided to follow Christ ...	161
Those who wish to learn of Christ ...	1,225
New villages desiring Christian teaching ...	24

Your committee respectfully submit the following resolutions to be adopted by the Assembly :—

(1) The General Assembly commends to the Church Councils the regular observance of the Week of Evangelism in every one of the churches in the S.I.U.C. area. Though this should not be the only piece of work done during the year, a week known to all and specially prepared for becomes the rallying point for the evangelistic activities for the whole year. The week of preparation is in itself very valuable and necessary, and the week of evangelism is valuable as it is intended to mobilise all the forces of the church for evangelistic effort.

(2) The General Assembly desires that the various church councils should cooperate with the regional evangelistic committees of the M.R.C.C. and the Andhra C.C.

H. SUMITRA,
Convener.

APPENDIX IX

Report of the Committee on Theological Education

The General Assembly of 1931, approved the principle that a Union Theological College of the L.Th. Grade be established in a suitable centre in the Tamil area of the S.I.U.C. and appointed a standing Committee to investigate the implications of this scheme particularly to explore the methods by which a college of the vernacular L.Th. Grade can be efficiently and directly linked with the churches. The standing committee was also empowered to take steps to help along this co-ordination, in consultation with the Executive Committee.

Rev. H. C. Balasundaram, the convener of the committee received replies from the following giving a general approval to the scheme.

1. The Bishop of Tinnevelly—on behalf of the Anglicans, Tinnevelly.
2. Rev. P. S. Rengaramanujam—on behalf of Wesleyan Synod Trichy.
3. The Secretary, The London Mission, Tamil Committee.
4. Rev. W. H. Farrar, Arcot Mission.
5. Rev. A. Silver—Church of Scotland—Madras Mission Council.
6. Madura Church Council.
7. Madura Mission.
8. The Secretary, the Travancore Mission Council.

A meeting of the Theological Education Committee was held at Pasumalai on the 26th February 1932 to consider the replies received and the revised curriculum of the L.Th. course of the Serampore College. The committee was gratified with the progress made regarding the scheme of the United Theological College for the Tamil country of the L.Th. grade. It was strongly felt that the S.I.U.C. should take the lead in the matter. The secretary read the correspondence on the proposed curriculum. Most of the correspondence emphasised the need for a more intensive study of the Holy Scriptures and of the vernaculars. In many of the replies, *Rural Reconstruction* was urged. In several letters attention was drawn to the fact that the medium of instruction should be in the vernacular. In the memorandum on Theological Education in the Tamil country, it was clearly stated that the new course

should be scriptural, scholarly, and practical, and that a more thorough study of Hinduism and a more critical study of scripture were needed.

The committee respectfully submits the following resolutions for adoption.

(1) The General Assembly is gratified at the progress made in the establishment of an Union Theological College of the L.Th. grade in a suitable centre in the Tamil area of the S.I.U.C., and authorises the committee to continue its efforts.

(2) That the study of the curriculum for Theological training pursued further in consultation with the teachers in the Theological institutions in the Tamil country as well as Missionaries and Pastors at work in the field.

J. A. JACOB,
Convener.

APPENDIX X.

Obituary Notes.

General Assembly (S.I.U.C.) 1933.

1. Madura Church Council.

1. **Mrs. Henrietta Shelton Rendall Chandler.** Miss Rendall, born in Madura on Jan. 16, 1856 was married to Rev. John S. Chandler in 1887. During the years of her married life, at different periods she had charge of the Bible Women's Dept. in Madura and was manager of four Hindu Girls' Schools. She and Dr. Chandler did much of the work on the Tamil Dictionary *together* and she was his constant helpmate in every form of activity. They left the mission in April 1930 and Mrs. Chandler died in U.S.A on July 9th, her wedding anniversary day.

2. **Rev. James Rowland.** He was ordained in 1890 as Pastor of the West Gate Church in the Madura City. He ministered the church faithfully for 34 years until he retired in 1924. He passed away peacefully on the 27th of May 1933 at the ripe age of 81. He was a man of courage and straightforwardness. As a Pastor he was never wanting in activity, zeal and spirit. He was highly revered by his congregation and his fellow-workers.

3. **Rev. S. Gnanamuthu** was called to the ministry in 1911 to the Karisalkulam Pastorate of the Madura Church Council. He

was a self-made man and possessed a very good talent in Indian Music which was well-utilized in his Evangelistic Kalatchepams which were well-appreciated. His zeal for evangelism, his purity in religion, his truthfulness in the Lord's Service and his ideal and devoted life for his flock are the high examples he left behind. He passed away prematurely at the age of 50, in February 1933 after having faithfully served in the Lord's Vineyard for about 23 years.

4. **Rev. S. A. Devasahayam** was ordained as Pastor of the Andipatti Church in 1913. During his ministry he has built up congregations and churches sparing neither his health nor his money. He was called to his eternal rest on the 5th of July, 1932 after a faithful and devoted service of 19 years as minister.

5. **Rev. V. M. Abraham** coming out of a poor humble depressed class Hindu family, he worked his way to a position of great responsibility as the head Tamil Pandit of the missionary language school at Kodaikanal where he was of great service in preparing a large number of missionaries for work in S. India. Accepting the call of God he became an enthusiastic minister of the Gospel in one of the churches in the Madura Mission. But his useful life came to an unexpected end and he passed away peacefully.

6. **Mr. V. Paul Daniel.** He has put in faithful service in the mission field for a period of about 40 years and passed to his eternal rest. He was an example to others in his individual and family life.

7. **Mr. J. Shadrack** served the mission for about half a century from 1875. He retired from active service in his 73rd year. His perseverance, earnestness of purpose, far seeing vision and his ability to give suitable and timely counsel are worthy of remembrance. He entered into the Joy of the Lord in August 1933.

2. Travancore Church Council.

1. **Rev. A. Samuel** born in 1853 was called to the ministry and ordained as Pastor of the Kristucovil church in December 1893. Later on he was Pastor at Martandam and Irenepuram. He was a devoted and loyal worker and was fond of the progress of the church of God. His sermons were effective and his life was a model. He retired from service in 1922 and entered into glory on the 1st of May 1933.

2. **Rev. A. E. Cornelius** was born in 1884. He came of a family of ministers. He was the grandson of Rev. A. Arumanaya-

gam, Asst. Missionary, Neyoor, and also the grandson by his mother, of Rev. J. Kamalam Asst. missionary, Parassala. He was ordained as Pastor of the Attoor church in 1924. He passed on to higher service in 1932 at the early age of 48. He was a great worker in the Vineyard of the Lord. He was much beloved by his own people and he never failed them in the time of need.

3. **Rev. S. Devasahayam, B.A.** At a time when educated men were very rare in the ministry, Mr. Devasahayam rejecting numerous offers of great prospects, entered into the mission service. He was ordained as Pastor of the Kristucovil church and served there till his very end. He was a forcible and eloquent preacher and attracted large crowds to his church. He was always a friend and companion of the poor. In the councils he was always recognised as a leader and his wise and statesman like counsels were very valuable at times when solutions of problems seemed impossible. He was one of the ablest Pastors that the Travancore church has ever had. He passed peacefully away on the 10th of January, 1932 after an illness of a few months.

4. **Rev. I. H. Hacker.** District missionary of Neyoor District, was connected with the London Mission in Travancore for a period of nearly 40 years during one of the most progressive periods in the history of the Travancore church. After many years of strenuous labour he retired from active work and for the last few years was enjoying his well-earned rest in the cool climate of Kodaikanal where after a brief illness he passed away peacefully. He was a man of outstanding ability, wide sympathy and deep piety. During his period of service he was able to found many churches and put up many buildings for the glory of God. In the councils his presence was always felt and his wise guidance during the deliberations of matters of great moment, was very much valued. He was a man of deep culture and vast experience and traces of those qualities are left in the book that he wrote "Hundred years in Travancore." His death leaves a gap that cannot be easily filled.

5. **Rev. W. D. Osborne** came to Travancore in 1893 was first posted to Trivandrum and later to the Attingal District where he remained until his retirement. He was a man of great energy and talents. His affability and sociableness endeared him to all who knew him. He passed away peacefully at Kodaikanal.

3. Jaffna Council.

1. **Rev. Isaac Paul** was the Senior Pastor in the Jaffna council and served for nearly 45 years. He started his work with the Thondi Mission in Ramnad District and later was called for

service in the Jaffna Council, S.I.U.C. He was a man of prayer and his simplicity impressed his co-workers as well as his congregation members. He was for many years Secretary to the native Evangelical Society which was doing good work in the islands of Jaffna. After a long faithful and devoted service in the Vineyard of the Lord he entered into his eternal rest.

2. **Rev. K. Thambirajah** was the Pastor of the Tellipally church. He was a young promising minister graduated at the Bangalore Theological College and ordained in the year 1931. His untimely death is very much deplored.

3. **Mr. Ratnesar** was first a teacher at the Uduvil Girl's Boarding School and subsequently in charge of the Sandilipay church. He was 85 years old at the time of his death.

4. **Mr. Dauforth** was a preacher under the Jaffna Council for a number of years and retired from active service. He was an earnest Christian worker and his ill-health forced him to retire. He passed away into eternal rest in 1932.

4. Kanarese Church Council.

Rev. Paul Daniel first served as an evangelist in different places and then was called to the Pastorates of Bangalore and Chikballapur. Throughout his service he was greatly honoured by all people. He was a very earnest and devoted Christian worker. He fell asleep in Jesus in November 1932.

5. Malabar Council.

Mr. P. Thomas an aged member of the Calicut church and an esteemed old teacher of the Malabar Christian College, passed away into eternal rest on the 10th of July, 1933 in his 79th year.

6. Madras Church Council.

1. **Rev. Joseph Martyn** was educated in the Arcot Mission institutions, and was for a long time teacher and also Travelling Secretary of the C. E. union and Supervisor of Elementary Schools. He was called to the Pastorate at Melrosapuram and after faithfully serving the church for a few years was called to his eternal rest.

2. **Rev. B. P. Appadurai** was called to the Pastorate of Andreapuram in the Church of Scotland Mission. He had a good knowledge of scientific Indian Music and helped in the conduct of lyrical Summer Schools. In the midst of his faithful services he was called to his eternal rest after a brief-illness.

3. **Rev. N. Jothinayagam** was a Hindu convert in the early days of the Arcot Mission. He was called to the Serkaud Pastorate where he served for many years. He passed away at the age of 65 after a prolonged illness. He was a devoted worker and was much loved by his congregation.

4. **Rev. P. Arivanandham** originally belonged to Tanjore but was called to the Arcot Mission in the early nineties. He was called to the Serkaud Pastorate in 1908 and later to the Pastorate of Tindivanam. After many years of faithful service he retired. He was called home at the ripe age of 70.

5. **Rev. Samuel Thomas** son of a Hindu convert from Nellore, was called to the Pastorate of Chittoor and later to Burukayalakotta, where he served until his retirement. He was a very good composer and lyrical preacher. He could preach fluently both in Tamil and Telugu. After some years of retirement he passed away peacefully.

6. **Rev. M. D. Jacobs** was in Government employ and retired as Sub-Assistant Inspector of Schools. He was much interested in Christian work and was called to the Pastorate of Sri perumbadur, where he served for some years. He retired from active service and during the time of his well-earnest rest was called to his eternal rest at the age of 72.

7. **Rev. G. S. Vedanayagam** was first in the service of the Madura Mission and later joined the Church of Scotland Mission. He was called to the Pastorate of Arkonam and afterwards to St. Andrews, Choolai, Madras. He was a lyrical composer and an earnest Pastor. Some of his compositions are to be found in the Tamil Christian Lyric's Book. He was called to his eternal rest while in active service.

8. **Rev. P. A. Balasundaram** came from northern circars and took up work in the Australian Presbyterian Mission and was ordained minister of the Sholingur Church. He was a very faithful and devoted Pastor. He died of heart failure while in active service.

9. **Rev. Elijah John** belonged to the Telugu Section of the Arcot Mission, was evangelist and later became the Pastor of the Burukoyalakotta Church. He was transferred to evangelistic work again and was in charge of the Telugu Evangelistic band for many years. He retired from active service and was residing in Vellore where he passed away in his 75th year.

10. **Rev. William Meston.** The Rev. Dr. William Meston came to Madras as a missionary of the Scottish Church in 1894. During his whole career he was on the staff of the Madras Christian College, first as professor and laterly as Principal and it was

during his tenure of that office, that the plan of removing the College to Tambaram was conceived. Though his onerous duties in connection with the College and other activities in the field of education made it difficult for him to be a regular attendant at Church Council Meetings, he was keenly interested in the work of the church and was specially helpful to the Royapuram and College Churches, as well as to the Scottish congregation of St. Andrews. Till his departure from India in 1928 he was the helper of many by his ripe wisdom, his deep spirituality and his cordial sympathy and the news of his death in 1932 after a long period of great weakness, was received with deep sorrow.

APPENDIX XI

Report of the Committee on Life and Work and Statistics

Fathers, Brethren and Sisters,

The Committee has to thank the North Tamil, Madras, Travancore and Madura Church Councils for despatching Statistics and the reports in time with all the necessary details for an important report of this kind. We have also to thank the Malabar and the Telugu Councils for complying with our request, though after several reminders. The Jaffna Council and the Bangalore branch of the Kanarese Council have not yet supplied us with all the information we want. This is what they did last time also. The General Assembly has to devise some means by which the Committee may secure the reports from all the Councils several months before the General Assembly meets in order to prepare a careful and studied report. However the Committee has taken pains with all the available facts and figures in preparing this report. Still there may be some defects and the report may give wrong impressions. We shall be glad to have such wrong impressions corrected on the floor of the Assembly.

We shall begin with reference to the statistical tables now ready for the biennium (1930-32). On the whole our impression is that there is considerable growth in membership compared with the previous biennium and there is a slight increase in contributions in spite of the financial stress. The total Christian Community in 1930 was 2,47,464 and in 1932, 2,66,775 an increase of 19,311 for the whole of the S.I.U.C. The increase in the previous biennium was only 6,416. In other words the increase for the period under review is 7.8% whereas in 1928-30 it was only 2.66%.

Statement Showing Christian Community

No.	The Name of Council	Gain or loss in 2 years	Per cent of gain or loss	Total Xn. Com. in 1930	Total Xn. Com. in 1932
1	Madras	3635	10.99	33068	36703
2	Madura	1346	4.15	32408	33754
3	Malabar	558	7.5	7912	8470
4	Travancore	7371	6.23	118301	125672
5	Jaffna	31	.9	3263	3294
6	North Tamil	2613	18.2	14376	17009
7	Telugu	1715	4.73	36157	37872
8	Kanarese	200	10	1979	2117

Statement Showing Contribution for the Year

No.	Council	Contribution 1932	Per capita rate	
			1930	1932
1	Madras	55369	1 6 1	1 8 2
2	Madura	41713	1 6 0	1 3 9
3	Malabar	9520	1 5 0	1 2 0
4	Travancore	61656	0 8 6	0 7 10
5	Jaffna	38128	11 10 0	12 0 2
6	North Tamil	13172	0 14 5	0 13 0
7	Telugu	18500	0 8 2	0 8 2
8	Kanarese	3928	2 5 1	0 15 9
	Average		2 5 11	2 7 4

Statement Showing Proportion of Communicants and Total Christian Community, Relative Increase of Communicants, Etc.,—1930-1932.

No.	Council	Proportions of communicants to total Xns.	Rate of Increase by Councils		
			Communicants	Baptized adherents	Unbaptized adherents
1	Madras	1 to 3.7	10	14	−7
2	Madura	1 to 2.9	3.5	4	−.7
3	Malabar	1 to 1.84	+94	+52	+8
4	Travancore	1 to 6.6	11	7.9	.4
5	Jaffna	1 to 1.45	+20	+11	Nil.
6	North Tamil	1 to 10.5			
7	Telugu	1 to 9.1	11.1	30	−78.57
8	Kanarese	1 to 5.5	−.5	−10.2	+84.6

Taking by Councils :—

The total contributions for 1932 is Rs. 2,41986 which is an increase of Rs. 4,689. The increase in 1930 was Rs. 9,428 or 4.62% and this biennium it is only .5%.

Almost all our Councils have been deeply affected by the terrible financial distress. There are cases in which people have actually left our Churches and gone abroad in search of livelihood. It is said that a Pastor in the Madura Church Council area went to a certain village on the day appointed for the celebration of the Harvest Festival and found the Christians driven to the necessity of living on roots gathered from the neighbouring forests. The sympathetic Pastor decided to return home after conducting a prayer meeting. But one member of the congregation said " Sir, I will bring a cock as an offering to God, another said " Sir, I shall bring a hen, a third a chicken and so on. They were able to collect nearly Rs. 3 this way. This is an illustration to show how

our poor Christians have, in general, learnt to give under the most trying circumstances. Almost all the Councils report in the same way. Further our people are learning in these days to depend more and more on God and place their trust more on spiritual resources than on material. On the other hand we have to point out that our Churches have yet to learn to give more systematically, regularly and in accordance with their ability. There are still church members in well-to-do circumstances merchants, officials and salaried men who are giving very little. The laity should not rest content after giving their dues to the Church. They should feel their responsibility in persuading all Christians to give liberally towards the support of the Church.

Let us now pass on to note very briefly some of the interesting features concerning the progress and condition of the various Councils as gathered from their reports.

Malabar Council. It is noted with pleasure that a new spirit has dawned among the laity to do independent evangelistic work. Various churches have begun to organize Gospel work weeks to sustain this spirit of evangelism. Still there are some churches which have not yet realized their responsibility in this direction. Some of the people have seriously begun to fight against the evil of " Drink " this evil is gradually disappearing from the churches.

When the Director of the Basel Mission visited Malabar in Nov. 1932, he declared that churches should begin to support themselves without any foreign aid. Temporary help was promised to maintain Parochial schools handed over to the Church.

Telugu Church Council. In spite of the financial depression the contribution of the people and various church activities are kept up undiminished. People are showing greater interest in Public Worship, Family prayers and Religious Instructions through Sunday Schools.

Some of the Christians who had a superstitious fear about the Lord's Table are now coming forward gladly to partake of the communion. There is a growing responsibility in bearing testimony to non-Christians. Two of the four town Churches have become fully self-supporting. Caste barriers are gradually breaking down. The poor village Christians are learning more and more to keep their houses, streets and church buildings neat and clean. It is noted with pleasure that Christians are gradually progressing in Christian life and conduct.

Kanarese Council. Work for and among the young is progressing satisfactorily. Increased attention has been given to

work among women. The Christian women of Bellary have contributed considerable amount for the Pastorate work. The Summer Schools and Conferences for village Christians have proved very helpful. A highly qualified Indian in secular work is the acting Pastor of one of the churches, and his valuable honorary services are highly appreciated at this time.

Christian workers both in Bellary and Bangalore have been greatly encouraged by the increasing number of eager enquirers. The two church buildings built recently are kept open throughout the day for individual prayers and meditation. The services in these churches are also becoming more and more suited to Indian minds.

It is hoped that peace and harmony will be promoted among Christians in some parts of this area where it is lacking at present.

Madras Council. The general impression produced from the reports of this Council is that there is a quickening in the spiritual life of the Christians which has most naturally, manifested itself in increased zeal for evangelistic work. A wave of new enthusiasm for service has swept over the field. A large number of men and women not in the employ of the Church or the Mission are carrying on vigorous village uplift work in several places with good results. Social service and temperance work have been done among the educated and caste Hindus, in co-operation with non-Christian youths. Some Christians of the Chingleput Excise Advisory Committee have helped in closing 4 toddy shops. Previous to the Week of Evangelism in Ranipet, two days were spent in a Retreat for the whole congregation. Group meetings for women were held in central villages. Co-ordination between medical and evangelistic work has proved a success. Efforts are taken to make church services attractive to village Christians, children and young men. In some places the observance of children's Days and special Sunday service for the young have been found to be very valuable. Bhajanas, dramas and the organization of festivals have helped to bring joy and inspiration, to the hearts of simple people. Village Christians also have come forward to witness for Christ cheerfully.

Very encouraging reports are given about contributions from churches. In these days of financial stress Vellore for example, was able to secure Rs. 5,000 from the envelope system alone.

We hope and pray that this spiritual awakening and wave of enthusiasm may spread throughout the S.I.U.C. area.

North Tamil Council. Very encouraging reports have come from North Tamil Council also in connection with evangelistic and

rural uplift work. A league of service has been started at Coimbatore for social and religious work. Vigorous temperance work is carried on in villages, efforts taken to make total abstinence the rule of the church. The spirit of giving is growing in the churches even in these days of distress. There is a great desire to build the churches and beautify and furnish them well. People are ready to subscribe liberally for such purposes. This was noted in particular at Erode and Mettupalayam. An ordinary and a musical bell have been put up in the Erode Church tower, built recently. Bells are rung at 6 A.M., 12 noon and 6 P.M. to call people to worship and to prayer.

45 people from criminal tribes were baptized in a stream near the settlement in the Attur area and the ceremony was very impressive. It is reported that there has been a transformation of character in the lives of the people living in the settlements for Criminal tribes. Salem church reports that though there is progress in the matter of giving, people are not eager for evangelistic work and Sabbath attendance. Attendance at Sunday evening service and week day prayer meetings are rather poor. It is hoped this will be rectified in the near future.

Madura Church Council. This Council as well as others in the S.I.U.C area has to acknowledge with gratitude the very useful work rendered by the Gospel team, the Christian Endeavour and other Societies to keep up the spiritual level of our people. The Christians of the Madura area are much indebted to the members of the Pasumalai Theological Seminary faculty who conduct Convention and Gospel meetings systematically in different centres with great success for the deepening of the spiritual life.

There is an unusual movement amongst the Adi-Dravidas of the Eastern section of the Council steadily developing over the last 7 or 8 years. Since no church funds are available to put teachers or schools there, these people have been informed that it must be a matter of self-help, viz., hiring their own teachers and erecting their own churches. This plan has been made a definite project and four organizers have been stationed in various parts to help them. As yet they have found it difficult to believe that the old method of missions giving all necessary help will not hold for their case. This plan of self-help is being pushed and our prayer is that this large area which is an un-occupied territory may be won for the Kingdom of God.

Travancore Council. Reports received from this Council show that there has been an all sided development and awakening in different parts of the Council. Conferences and Retreats have brought much results. Much work has been done by Voluntary

workers through various institutions like the Balar Sangam, Pykki Sevak, Good Samaritan Society and the like. Sustained efforts are being made to spread literacy among village adults and to push forward the all important work among the ignorant and illiterate women of Travancore. Steps are being taken to make Sunday school teachers more efficient and to make religious education for the young more effective.

The message from the Foreign Secretary of the Mission Board in London, outlining a scheme of Devolution and urging complete self-support, has stirred the Church to its very depths and it is hoped the Church will take up the challenge with courage and faith.

Jaffna Council. This Council leads all other Councils in the matter of contributions the per capita rate being Rs. 12-0-2.

In other respects, it is reported the usual activities of the Church continue. Conventions for deepening the spiritual life of the Christian are regularly held.

A tendency to neglect Sabbath Services has been observed especially among the young. This has caused anxiety in the minds of the elders and steps are being taken to attract young people to Church and its activities.

In conclusion your committee begs to submit the following recommendations to all our Church Councils in the name of the Assembly.

1. In order to improve Church attendance especially among the young, we recommend,

   (a) Church service be made more attractive by introducing more of Indian devotional music, variety in programme of worship, etc.

   (b) That the surroundings of church buildings be made more attractive as well as beautifying the inside of the church to promote reverence.

2. In view of the fact that a new spirit has dawned amongst the laity for service, more responsibility and opportunity for service be given to the laity.

That the assembly request the various Council Secretaries to send a copy of the report of the Life and Work to the Convener of this Committee soon after the Annual meetings of their Councils.

Respectfully submitted,

G. P. JAMES, *Convener.*

APPENDIX XII.

Report on Work among the Young

In reviewing the work (among the young), of the various church councils your committee rejoices to find that increased attention was paid to this work which was considered as a vital factor in the work of the church. One of the councils says, "We are glad to report that work among the young in the churches during the year was the foundation for the spiritual growth of the church." This view point has been, it is evident, taken up by nearly all the councils and as it can be inferred from their reports has given a fresh life to the growth of the church in general.

The two chief items of work here, viz., Sunday School and Christian Endeavour are found well-developed throughout our area. The number of Sunday Schools has increased during the biennium under review as can be seen from the figures in hand, and has received much encouragement by the churches we are glad to report that the result has been one of far reaching effect on the life of the young people. The Christian Endeavour societies though they have not increased in number have had a great influence over the churches and have helped the increase of interest that the young especially between 16 and 20 have shown towards church activities.

Sunday School

Lesson. In almost all the council areas either the American or the British International Lessons or the India S.S. union notes were followed. In one council a special syllabus to suit various grades of children of that particular area was prepared and used with much benefit.

Teachers. From the reports of a few councils it is found that people other than day school teachers take active interest in this work which is a very encouraging sign.

From the reports of the Telugu and North Tamil councils it is gratifying to note that the teachers are given proper training in their preparation classes. Jaffna reports that a Sunday School conference for teachers was held at Uduvil where talks on modern methods of Sunday School teaching was given. And from Travancore and Madura Councils we have that a few men were sent to Connoor for Sunday School training and that they are making arrangements to send more men in the coming years. This is very encouraging to hear as it is very important for a Sunday School teacher to be informed of the modern methods of Sunday School instruction.

Classes. It is noted that in many town-Sunday-Schools Hindu and Muhammadan children are also attending. One of the councils reports in this connection as follows:—"There were children of all castes such as, Brahmin, Sudra, Muhammadan cotton-cleaner, Adi-Andhra and Christian. Some of the caste children were far above the average Christian boys in their learning of the Christian truths".

It is gratifying to note that due regard was paid by the various councils to the recommendation made by the last General Assembly and accordingly in nearly every case the children are divided according to their ages into classes and in some places the number of pupils is limited to 6 or 8 which is very desirable indeed.

Examinations were held, it is reported, in all the council areas and in most cases the children were encouraged by giving prizes both for proficiency and attendance at classes.

Rallies. Telugu, Malabar, Madura and Jaffna councils have held rallies in various centres in their own areas which have aroused great interest both in the children and the parents. The Telugu council reports thus:—"In some places the congregation themselves made arrangements for a free boarding of all those that gathered there. It was a pleasure to see that in these rallies at least, children of all castes.....were freely partaking of the light refreshments served to them there. We hope that by means of these rallies the caste distinction will gradually disappear and that good friendship will be formed between children of the low and high castes." Such rallies we believe could be held with much benefit in all the councils.

One of the councils has gone a step further in the Sunday School work in having before them a definite policy in regard to this work in the form of a few resolutions. We quote them below for information.

(1) That the hour of the Sunday School should be arranged so as not to overburden the children.

(2) That where possible teachers should be other than those teaching the same children during the week.

(3) That sessions should take advantage of existing special workers among young people, e.g., The S.S. Union, The Children's Special Service Mission, and The Secretary for Boy's Work, Y.M.C.A.

(4) That every effort be made to make services attractive to young people.

(5) That special effort be made to grapple with the tendency to indifference on the part of young people from adolescence onwards.

Christian Endeavour

From the reports of the councils it is found necessary that this work has got to be more organised along the right methods. In many cases C.E. work has meant another Sunday Service or Y.M.C.A. Meeting. Nevertheless much work was done mostly by the senior boys of the C.E. societies. One report runs thus, "Young men of the congregations who are members of the society are able to carry on their evening worships unaided and many of them are doing a great deal to make the work of the Evangelistic Campaign a success." In certain churches young men in the name of the society teach illiterate men in the congregations to read and write. Mr. Abbey general secretary of the Christian Endeavour in India has visited three council areas and has created much interest in this work and organised many new societies. Much has yet to be done in this line of activity among the young and the church councils should be made to stress greater emphasis on C.E.

Worship and Children.

Special children's services are being conducted in certain churches of the North Tamil, Madura and Jaffna councils and nearly all councils are devoting their attention to make the church services more attractive to children and to teach children to worship reverently. Jaffna Council sets apart one full week in the month of July for work among children. This example can be followed by other councils as well.

Temperance and Children.

From the reports we gather that only two councils have attempted to do any temperance work for boys. This to our mind is becoming more and more important and we believe our churches should be on the alert to fight this evil of intemperance from its very inception.

Other Forms of Work.

Apart from Sunday School and C.E. there are it is noted a few other novel forms of work effectively done among children. Of these reports have been received about Scripture Unions; Sunday School clubs, Balar Sangams and the "Paikisevar", the last of which is reported in detail.

"Paikisevar" is a new method of work started and carried on in a few churches of South Travancore. It is an activity closely in touch with the Sunday School and can be called its mid week activity. It is an attempt to concentrate on boys between the ages of 10 and 17 and to supply an organisation that shall not only attract boys of these ages but also give them an all round training during the six years they are members and make them fit to become communicant members of the churches.

The name of the organisation "Paikisevar" is a Tamil word, a coined one and each of its letters stand for a word.

Pai	=	boys	பையன்கள்.
Ki	=	Christ	கிறிஸ்து.
Sevar	=	servants	சேவகர்கள்

Young servants of Christ. The aim of the organisation is to draw out the physical, mental, and social and religious activities of the boys. For the sake of effective work boys are grouped into ten called Dasamar and each group is provided with a leader and a Guru called Dasapathi and Dasaguru, who take care of the boys and help them in the four-fold development of the boy's life. Badges, uniforms, staves, and flags are used to keep up the boys' interest. A novel form of worship with an order of service specially prepared for them, is conducted once in every week on days other than Sundays. The boys' interest in church and its activities is always kept up and made use of in numerous ways. He is taught to earn even while he is young and support himself. He is made to love his neighbour and his God. It is only $1\frac{1}{2}$ years since this movement was started and it is only in its experimental stage.

In conclusion we are glad to say that much interest is shown by the churches towards children and we thank God for the same. For more effective work among children we recommend the following:

(1) That where wherever possible was graded lessons be used for Sunday Schools and that modern methods of S.S. teaching be adopted.

(2) That C.E. Societies be fostered as much as they can be, and provision be made in the same for the young to take part.

(3) We recommend to any church council that has no committees on work among the young to form such committees in order to organise this work and give it more life.

D. S. SAHAYADAS, *Convener*.

APPENDIX XIII.

Report of Committee on Questions Connected with Marriage

The committee has been appointed by the Executive in response to a request from the Madura Church Council that it should prepare rules for the South India United Church to meet the conditions under schedule C of the proposed Act. The committee has also been asked by the Executive to gather and study the opinions of the Church Councils with regard to the question of the marriage of Christians and non-Christians, and also to study the question of the Marriage Act.

The Committee finds that the question of the revision of the Indian Christian Marriage Act of 1872 has for several years been before the National Christian Council, and that a draft of a new Act was presented to the Law Member of the Government of India by representatives of the Council in December, 1931. The answer sent in November, 1932, was that "the proposals required a degree of examination which rendered it impossible for Government to embark upon them at a time when they are so preoccupied with the question of constitutional reform." The consideration of the proposals by Government is thus postponed indefinitely, and it does not seem to the committee that any good purpose would be served by entering on an inquiry into the adequacy of the proposed revision of the Act. For the same reason the committee does not consider it desirable, even if it were possible, to prepare rules as required.

With regard to the marriage of Christians and non-Christians, the committee finds that the practice is strongly discouraged throughout the Church, and that in cases in which a Christian wishes to marry a non-Christian it is usual to insist that the non-Christian, after an adequate period of instruction and probation, be baptised before marriage. The Madura Church Council, in cases where this procedure is impossible has passed the following resolution.

1. That the M.C.C. shall discourage the marriages between Christians and non-Christians, but when they do take place they must be performed under the Christian Marriage Act.

2. That no such marriages shall be performed in our own council area by an ordained minister or other licencee, but if performed by a Registrar under the Christian Marriage Act the marriage must be regarded as a valid marriage under the Law.

This resolution has been referred to the committee by the Executive.

The committee does not consider it desirable that the Assembly should attempt to legislate with regard to this matter. Each Church council may frame its own rules, provided that they are in conformity with the regulation already adopted by the General Assembly on the one hand and the Indian Christian Marriage Act on the other. It is suggested, however, that, by way of guidance, the Assembly adopt a statement in the following terms:

1. The marriage of a Christian with a non-Christian is absolutely contrary to the ideal of Christian marriage.

2. This should be clearly taught to those seeking admission to the Christian Church, and no encouragement should be given to the making of marriage engagements with any one outside the Church:

3. In cases, however, where churches have a definite list of persons who have renounced idolatry and are under instruction for baptism, such persons may be regarded as within the Church, even though not yet ready for baptism. It would be better, however, if the marriage were postponed till the candidate could, without any lowering of the requirements for baptism, be baptised.

4. In cases where a Christian desires to be married to one who is not a Christian and has no intention of becoming a Christian, no minister should perform such a marriage, and while the marriage, if performed by a marriage Registrar, is legally valid, it is open to the Church to put the offender under discipline.

APPENDIX XIV.

Receipts and Expenses.

1931—'33.

Receipts.	Rs.	A.	P.
Balance on Hand	720	4	7
Contributions from the Councils ...	1502	4	0
	2222	8	7

Expenses.			
Vellore Assembly part Expenses ...	68	2	9
Telegrams, Postage and Parcels ...	48	7	6
Stationary, Type-writer Repair and Requisites	43	15	0
Executive Committee and Conveners' Expenses for Travel	665	7	9
Theological Educational Committee ...	80	0	0
Office Assistant	120	0	0
Refund to Union Committee ...	197	0	0
Expenses Connected with Greetings to America for Centenary of Reformed Church Board	37	14	0
Contributions to Order of Faith ...	28	6	0
Printing Minutes and other printings ...	252	9	9
Miscellaneous...	18	10	0
Balance on Hand	661	15	10
	2222	8	7

Audited and found correct. Vouchers were in order.

C. J. Lucas,

30—9—33. *Auditor.*

The Expenses for this Assembly are high and a large sum will be required to meet.

Constitutions and Rules

S.I.U.C.

Basis of Union.

I. Name. The South India United Church.

II. Object. To bind the Churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Indian Church, which shall present a united, living testimony to Christ, and worthily represent to the world the Christian ideal.

III. Confession of Faith.

Note I. *As the Confession is a human instrument, it is understood that persons assenting to it do not commit themselves to every word or phrase, but accept it as a basis of union, and as embodying substantially the vital truths held in common by the uniting Churches.*

i. We believe in one God, who is a personal Spirit, the Creator, Sustainer, and Governor of all things; infinite in love, wisdom, power, holiness, justice, goodness, and truth. We acknowledge the mystery of the Holy Trinity—the Father, the Son and the Holy Spirit.

ii. We believe that God, who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal his mind and will for our salvation in various ways with ever-growing fulness, and that the record of this revelation, so far as it is needful for our salvation, is contained in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the supreme authority in matters of faith and duty.

iii. We believe that all men are made in the image of God, and are brethren. We acknowledge that all have sinned and come short of the glory of God, having in manifold ways offended against God's good and holy law; and that out of his condition no man is able to deliver himself.

iv. We believe that, to save man from the guilt and power of sin, God the Father in his infinite love sent into the world His only begotten Son, Who alone is the perfect incarnation of God, and through Whom alone men can be saved; that the Lord Jesus Christ through words of grace, and through His perfect obedience even unto the death of the cross, did reveal the Father and by His life, death, and resurrection did establish a way by which men may

obtain forgiveness of sins and the gift of eternal life; that the Holy Spirit, the Lord, the Giver of life, maketh us partakers of salvation, enlightening our minds, convincing us of our sins, persuading us to accept Jesus Christ, and working in us the fruits of righteousness.

v. We believe that the Lord Jesus Christ has established a Church for the realization of the Kingdom of God, in which Church all who follow Him in sincerity are members, and that He entrusted to the Church the duty of making known to all men the gospel of salvation through His name. We also believe that He instituted the ministry of the World, and the Sacraments of Baptism and the Lord's Supper. We believe in the Resurrection of the dead, and in a Judgment through Christ, whereby all shall receive according to the deeds done in the present life, whether good or bad.

NOTE 2. *The South India United Church reserves to itself the right to revise its Confession of Faith whenever the consensus of opinion of the United Body demands it.*

IV. CONSTITUTION.

1. The South India United Church administers its affairs through Local Churches, Church Councils, and a General Assembly.

2. **Local Churches.** A Local Church is a company of believers regularly organized, and assembling statedly for public worship. Its officers are: a Pastor, set apart by ordination for preaching the gospel and administering the sacraments, and Elders or Deacons chosen by the Church who with the Pastor constitute the Session or Church Committee. To the Local Church belongs authority to manage its own affairs, either by the whole body of members, or through its Session or Church Committee. It examines and admits persons to the communion of the Church; grants and receives letters of transfer and dismissal; exercises discipline; provides for the preaching of the World, and for the administration of the Sacraments when the Church is without a Pastor; has the care of the Sunday School and of all evangelistic work carried on by the Church; and appoints delegates to the Church Council. So long as a Church has official connection with a mission, the mission has the right to appoint a representative on the Session or Church Committee.

3. **Church Council.** A Church Council is composed of all the ministers, and lay representatives of the Churches, within a defined district. To the Church Council belongs the oversight and care of the Churches within its bounds. It organizes, disbands, and recognizes Churches; ordains, installs, dismisses, and disciplines ministers; gives counsel and aid to Churches and unorganised companies of believers; decides references and appeals

regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the General Assembly.

Each Church Council shall adopt its own system of rules subject to the approval of the General Assembly which shall in particular see that such rules shall not conflict with this general scheme of union. Two or more adjacent Church Councils are at liberty to form themselves into a Synod for mutual help and effectiveness of work; or for similar reasons, a Church Council may be divided into two or more Local Councils; but in either case the unit of representation in the General Assembly shall be the Church Council and not the Synod or the Local Council.

4. **General Assembly.** The General Assembly, which shall meet once in two years, is composed of representatives, ministers and laymen, appointed by the Church Councils, each Council being entitled to one minister and one lay delegate for every three regularly organized Churches. The General Assembly is the representative body of South India United Church, and its counsellor. It assumes no direct authority over the Churches; but will consider references that come to it through and with the approval of the Church Councils. Its general duties are: to advise regarding the organization and boundaries of Church Councils, and to decide all matters referred to it by such Councils; to co-operate with the missions in carrying on evangelistic and other Christian work; to unite in cordial fellowship all the Ministers of the Churches, and promote their intellectual and spiritual development; to tabulate statistics of the Churches and publish a biennial report; to devise ways and means for strengthening and advancing the interest of the whole Church.

It is also empowered to take authoritative action in regard to the following matters:—

(*a*) Framing of regulations regarding the qualifications of ministers for ordination.

(*b*) Framing of regulations regarding marriages.

(*c*) Framing of regulations for comity and relationship with other Churches.

(*d*) Arranging for the transfer of ministers connected with those Councils which desire the Assembly so to act.

(*e*) Legislation on any other matter regarding which legislation is asked for by one or more Church Councils, provided that no rule is adopted which does not have the approval of two-thirds of the Councils of the United Church.

NOTE. *This Constitution may be amended by a vote of two-thirds of the Church Councils connected with the Assembly. An amendment must first be recommended to the Assembly by one or more Councils.*

Rules of Order

I. Officers and Committees.

1. The officers of the Assembly shall be a President, Vice-President and Secretary, who shall perform the usual duties of those officers. They shall be elected on the nomination of the Executive Committee immediately after the reading of the Minutes following the retiring President's address. Any Church Council may also place names in nomination, through the Executive Committee, and if there be more than one candidate for an office, the election shall be by ballot and shall be decided by a majority of all the members present entitled to vote. All the officers shall be considered to be members in full of the Assembly, and shall hold office until the next stated meeting. The retiring President and Conveners of Committees, if they are not duly appointed delegates, shall be recognized as honorary members with a right to speak, but not to vote. All officers are eligible for re-election.

2. The Standing Committees of the Assembly shall be as follows:—

(i) An Executive Committee of as many members as there are Councils together with the officers of the Assembly, whose duties shall be (1) to nominate officers and committees, (2) to appoint one of their number as Assembly Treasurer, (3) to arrange for time and place of meeting, prepare the programme and order of business and (4) in general to execute the resolutions and instructions of General Assembly.

(ii) A Reference Committee of seven members, who shall receive and consider reference from the Church Councils and other bodies, and report on the same with their recommendations to the General Assembly.

(iii) A Committee on Life and Work and Statistical Tables, to consist of five members, who shall present a report on the condition and growth of the Churches, and prepare a statistical table to be published with the General Assembly's report.

3. The Standing Committees shall be nominated by the Executive Committee, and confirmed by the Assembly, and shall exercise their functions until the close of the next stated meeting. Every Committee shall have the power to fill the vacancies between the meeting of the General Assembly.

4. All items of business brought before the Assembly shall as a rule be first referred to Committees for consideration and report. Communications of importance received by the Secretary may be sent by him in advance to the Standing Committees, who shall, if possible, have their reports on the same ready at the opening of the Assembly.

II. Conduct of Meetings.

1. *Religious Exercises:*

(i) Every stated meeting of the Assembly shall be opened with a sermon or address by the President. If the President and Vice-President be absent, some other member of Assembly present shall be asked to perform the above duty.

(ii) All sessions of the Assembly shall be opened and closed with prayer.

(iii) The first half hour of each morning session shall be devoted to exercises of prayer and praise.

(iv) The Lord's Supper shall be observed at a convenient time during the meeting of the Assembly.

2. At the beginning of each session of the Assembly, the minutes of the last session shall be read, and considered as open for correction and adoption. In the case of the final session, the minutes of the session shall be read and adopted at the close. The unfinished business on the minutes of the last session, shall, unless otherwise decided, be taken up and disposed of first, in the order in which it stands, before any new business is introduced.

3. A quorum for business shall consist of three times as many members as there are Councils, of whom not less than one-third shall be laymen.

4. All distinctive titles or appendages to the names of members of the Assembly shall be omitted in recording the minutes of the Assembly; such distinctive title being prefixed or appended to the name of the member in the list of members constituting the Assembly.

III. Rules of Debate.

1. Every motion made must be seconded, and afterwards repeated, or read aloud from the Chair, before it is debated; and every motion and amendment shall ordinarily be reduced to writing.

2. An amendment may be made to any motion and shall be decided before the original motion. It may in its turn be suspended by an amendment to itself, which must first be considered and decided. An amendment to an amendment cannot be further amended.

3. When a subject is under debate, no motion shall be received except to adjourn, to lay on the table indefinitely, to postpone to a certain time, to refer to a committee, to amend, or to take an immediate vote; which motions shall have precedence in the order stated.

4. When a motion to take an immediate vote is made and seconded, until it is decided, all amendments and debates shall be inadmissible. If the vote is in the affirmative, the original motion shall be immediately put, without further amendment or debate. But if there is an amendment or amendments pending at the time, the question shall first be taken on such amendment or amendments in their proper order, without debate. If the vote is in the negative the debate shall continue as before.

5. A subject shall not be called up or reconsidered at the same session of the Assembly at which it was decided, unless by consent of two-thirds of the members present, and on the motion of some one who voted for it.

6. The mover and seconder of a motion may withdraw it before debate has commenced on it, but not afterwards, unless by leave of Assembly. No members without the special permission of the Assembly, shall speak more than once on the same subject except the mover, who shall be allowed to reply.

7. After the President has begun to take the vote, or the Secretary to call the roll on a division of the house, no debate nor remark shall be allowed.

8. A motion to adjourn, or to lay on the table, and all motions in relation to priority of business, shall be decided without debate. The motion to postpone or to commit, if it prevail, shall preclude all debate of the main question.

9. When an appeal is taken from a decision of the chair on a point of order, the President shall have a right to explain the grounds of his decision, but the appeal shall be decided by the house without debate.

10. A Rule of Order may be suspended for the time by unanimous consent.

IV. Order of Business

1. Devotional exercises and sermon or address.
2. Roll Call.
3. Reading of Minutes of the last Assembly, if called for.
4. Election of Officers.
5. Reception of visiting delegates.
6. Communications and references.
7. Reports of Standing Committees:—
    i. Executive.
    ii. Reference.
    iii. Life and Work and Statistical Tables.
    iv. Treasurer.
8. Reports of Special Committees.

9. Miscellaneous.
10. Adoption of Minutes of last session.
11. Adjournment.

V. Amendment of Rules.

These rules may be amended at any stated meeting of the General Assembly by a vote of not less than two-thirds of the members present, provided notice of such amendment has been sent through a Church Council to the Executive Committee at least one month previous to the meeting of Assembly.

THE INDIAN COMPANIES ACT, 1913

MEMORANDUM OF ASSOCIATION

OF

The South Indian United Church Trust Association

1. The name of the Company is 'The South India United Church Trust Association' (hereinafter referred to as the Association).

Name

2. Registered Office of the Association will be situated in the Presidency of Madras.

Registered Office

3. The objects for which the Association is established are:—

(*a*) To acquire by all lawful means real and personal property and to apply both capital and income thereof and the proceeds of the sale or mortgage thereof for or towards all or any of the objects hereinafter specified.

Object

(*b*) To aid and further the work of the South India United Church in the Presidency of Madras, in the Native States of South India and in Ceylon (hereinafter called the said area) and for that purpose to do and carry out or assist in doing or carrying out all such matters and things as are likely to promote the objects of such Church and in particular to assist pecuniarily or otherwise all or any of the local churches, societies, clubs, trusts, organizations, schools, colleges, hostels, boarding houses, hospitals, dispensaries, homes, refuges and other charities now existing or hereafter to exist in connection with the said Church within the said area whether the same are confined to the said area or not.

(*c*) To acquire sites for building, altering, or enlarging and to build, alter or enlarge and to maintain and endow churches, chapels, churchyards, burial grounds, schools, colleges, hostels, boarding houses, hospitals, dispensaries, mission halls, prayer houses, parish rooms, residences for clergy, schoolmasters and schoolmistresses, refuges, homes and other buildings to be used in connection with the work of the said Church within the said area.

(*d*) To provide or increase or subscribe to the provision or increase of the stipends of clergy, teachers, evangelists, doctors, nurses, and other officers and assistants of the Church, whether clerical or lay within the said area, and to provide relief or pensions for such persons, their widows and families.

(*e*) To act as or to exercise any power which may be confided to the Association of appointing managers, treasurers, trustees, auditors, inspectors, examiners or other officials of any such societies, institutions, trusts, organizations, schools, colleges,

hostels, boarding houses, hospitals, dispensaries, homes, refuges and charities as are referred to in paragraph (b).

(*f*) To accept property to be held by the Association (1) for the general purposes of the Association, or (2) on special trusts, either as original trustees or as new trustees of a trust already existing, or (3) as bare or passive trustees without undertaking the management of administration of such property.

(*g*) To nominate persons to act as trustees for the Association for any of its purposes.

(*h*) To appoint referees in relation to any disputes affecting any such societies, institutions, trusts, organizations and charities as are referred to in paragraph (b).

(*i*) To appoint and employ and pay agents for any of the purposes of the Association.

(*j*) To mortgage, charge, lease, dispose of, exchange and otherwise deal with any property of or held by the Association in any manner authorised by law with such content (if any) as may be by law required.

(*k*) To hand over to any corporation, person or association of persons property vested in the Association either for its general purposes, or on special trusts which permit of such handing over, if, in the opinion of the Association, it will benefit any objects of the Association or of any such special trust as aforesaid.

(*l*) In case any part of the said area be at any time severed from the remainder thereof, the transfer to any corporation, person or persons, any property of the Association for the maintenance, support, or extension of any charity relating to or connected with such severed part, or any property held by the Association upon trust for or for the purposes of any charity relating to or connected wholly or partly with such severed part.

(*m*) To pay out of the funds of the Association or out of any particular part of such funds all expenses of or incident to the formation and management of the Association or of administering any special trust or otherwise carrying out any of the foregoing objects, including the payment of salaries to persons employed.

(*n*) To do all such other lawful acts and things as are incidental or conducive to the attainment of the above objects.

Provided that none of the objects aforesaid shall be carried out in such a manner as to give indirectly to members of the Association a profit from the funds of the Association, which could not in accordance with the provisions of this Memorandum be given to them directly.

Meaning of 'South India United Church'

4. The words 'South India United Church' as used in this memorandum or in all or any articles of Association or other regulations of the Association for the time being in force shall mean the South India United Church as now duly constituted or as it may hereafter be duly constituted; the said expression 'South India United Church' shall be deemed also to include that Church or that part of a larger Church which may hereafter be lawfully declared to be its successor.

No part of income or property to be divided between members

5. The income and property of the Association whencesoever derived shall be applied solely towards the promotion of the objects and purposes of the Association as set forth in this memorandum and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, bonus, or otherwise howsoever by way of profit to the members of the Association provided that nothing herein contained shall prevent the payment in good faith of out-of-pocket expenses or of remuneration to any officers or servants of the Association or to any member thereof or other person in return for services rendered to the Association or to any of the objects for which the Association is established.

Provided further that no member of the committee of management of the Association shall be appointed to any salaried office of the Association or to any office of the Association paid by fees, and that no remuneration shall be given by the Association to any member of such committee of management except repayment of out-of-pocket expenses and interest on money lent or rent for premises demised to the Association.

6. The fifth paragraph of this Memorandum is a condition on which a licence is granted by the Government to the Association in pursuance of Section 26 of the Indian Companies Act, 1913.

Guarantee

7. The liability of the members is limited.

8. Every member of the Association undertakes to contribute to the assets of the Association in the event of the same being wound up during the time that he is a member, or within one year afterwards, for payment of the debts and liabilities of the Association contracted before the time at which he ceases to be a member and of the costs, charges and expenses of winding up the same, and for the adjustment of the rights of the contributories among themselves provided that such amount does not exceed Rs. 10.

9. If, upon the winding up or dissolution of the Association there shall remain any surplus after the satisfaction of all its debts and liabilities, the same shall not be paid to or distributed among the members of the Association, but shall be given or transferred to or applied to some other institution or institutions, having objects similar to the object of the Association, or to some one or more of the charitable objects of the Association to be determined by a majority of the members of the Association voting at a meeting duly convened at or before the time of dissolution, or in default thereof by such judge of the High Court of Madras or such other court as may have or acquire jurisdiction in the matter.

Application of surplus in event of liquidation

10. True accounts shall be kept of the sums of money received and expended by the Association, and the matter in respect of which such receipt and expenditure takes place, and of the property, credits and liabilities of the Association and, subject to any reasonable restrictions as to the time and manner of inspecting the same that may be imposed in accordance with the regulations for the time being of the Association, these accounts shall be open to the inspection of the members. Once at least in every year the accounts of the Association shall be examined and the correctness of the balance sheet ascertained by one or more properly qualified auditor or auditors.

We, the several persons whose names and addresses are subscribed, are desirous of being formed into a company in pursuance of this Memorandum of Association.

Name, address and description of subscribers.

Dated this day of 19

Witness to the above signatures:—

THE INDIAN COMPANIES ACT, 1913

ARTICLES OF ASSOCIATION

OF

The South India United Church Trust Association

1. For the purpose of registration the number of members is declared not to exceed fifty.

2. These articles shall be construed with reference to the provisions of the Indian Companies Act, 1913, and terms used in these articles shall have the same respective meanings as they have when used in that Act.

3. The Association is established for the purposes expressed in the Memorandum of Association.

Membership

Members

4. The members of the Association shall be the members of the Executive Committee of the General Assembly of the South India United Church on their signifying their consent to become members.

Cession of members

5. A member shall cease to be a member of the Association.

(*a*) on his retirement to be signified in writing;

(*b*) on his death;

(*c*) on the passing of a resolution by not less than three-fourths of the members present at a general meeting that he cease to be a member;

(*d*) on his absence from India for a period of twelve consecutive months;

(*e*) on his ceasing to be a member of the Executive Committee of the said General Assembly.

Management

Management

6. The affairs of the Association shall be administered by the Association in general meeting.

Officers

Officers

7. The President, Vice-President and Secretary for the time being of the said General Assembly shall ordinarily be the President, Vice-President and Secretary respectively of the Association. In the event of any officer of the said General Assembly being unwilling to accept the corresponding office in the Association, the Association shall at its annual meeting elect a member of the Association

of the office not so filled. Any casual vacancy occurring among the officers shall be filled up by the remaining officers from amongst the members of the Association but any person so chosen shall retain his office only until the next annual meeting of the Association when the vacancy shall be filled up by the Association.

Committees

8. Committees may be appointed in general meeting from time to time to consider specific subjects but without executive powers.

Duties of Association as to Acceptance of Property

9. The Association may accept property to be held :—

Association to accept property to be held upon various trusts

(*a*) upon trust for the general objects of the Association;

(*b*) upon special trust for any of the objects mentioned in the Memorandum of Association to be declared by the donor.

(*c*) upon special trusts already in existence for any such objects in cases where a corporation may lawfully be trustee thereof;

(*d*) as the bare depository of the legal or other ownership of property devoted to any of the objects mentioned in the Memorandum of Association, special trusts of which are to be carried out and administered by another body of trustees.

Provided that the Association shall not be bound to accept property the acceptance of which it may deem inexpedient and shall not do so where such acceptance would impose on the Association any liability to pay an onerous rent or to observe or perform any onerous covenants.

Property accepted for general purposes

10. Where property is accepted by the Association for its general objects it may apply both capital and income in or towards any of the objects mentioned in the Memorandum of Association except in so far as they may be restricted by any resolution of a general meeting of the Association in that behalf or it may accumulate such income until same can in its opinion be usefully applied for all or any of such objects.

Property accepted on special trusts

11. Where property is accepted by the Association upon special trusts to be declared by the donors all the powers and provisions of these presents shall be deemed to be incorporated in the instrument declaring special trust except in so far as the same shall be expressly excluded or modified or be inconsistent with such special trusts.

Property accepted upon existing trusts

12. Where property is accepted by the Association upon trusts already in existence the Association shall administer such trust according to law and the general powers hereby conferred on the Association shall not apply.

Property accepted by Association as bare trustees

13. Where property is accepted by the Association as bare trustees it shall from time to time apply such property according to the lawful directions of the trustees to whom the management or administration of it may have been confided.

General Meeting of the Association

First general meeting

14. The first general meeting of the Association shall be held with six months from the date of the registration of the Association at some place to be determined by the officers of the Association.

Date of annual meeting

15. Subsequent general meetings shall be held once in every year, at such time (not being more than fifteen months) after the holding of the last proceeding general meeting and at such place as the said officers may from time to time determine.

Designation of meetings

16. The above-mentioned general meeting shall be called annual meeting; all others shall be called extraordinary meetings.

General extraordinary meetings

17. The officers of Association may, whenever they think fit, and they shall, if required in writing by not less than one-third of the members of the Association, convene an extraordinary meeting. Every such requisition shall express the object of the meeting proposed to be called, and shall be left with the Secretary and thereupon an extraordinary meeting shall be convened by the said officers to be held within thirty-one days from the date of the receipt of such requisition.

If the said officers shall neglect to convene such a meeting the requisitionists may themselves do so.

Quorum

18. A quorum at a general meeting shall consist of one-half of the members of the Association.

Special resolution

19. When it is proposed to pass a special resolution the two meetings may be convened by one and the same notice and it is to be no objection to such notice that it only convenes the second meeting

contingently on the resolution being passed by the requisite majority at the first meeting.

Notice of Meetings

20. Fourteen days notice at least specifiying the place and time of meeting, and (in case of special business) the general nature thereof, shall be sent to each member of the Association. But non-receipt of such notice by any member shall not invalidate the proceedings of any general meeting. All business shall be deemed special except the consideration at the annual meeting of :—

(*a*) the accounts;

(*b*) the annual report of the Secretary of Association; and

(*c*) the election of members of committees, auditors and officers.

Power to Member to submit resolutions

21. Any member may on giving to the Secretary not less than thirty days notice in that behalf, submit any resolution to a general meeting, and notice thereof shall be given to the members by the Secretary.

Procedure at General Meetings and Committee Meeting

Procedure at meetings

22. At any general meeting of the Association.

Decisions of questions

(*a*) Every question shall be decided by a majority of the members present and voting. The Chairman of general meetings shall have a second or casting vote.

Chairman

(*b*) The president, if present and willing to act, shall be chairman of general meetings. If the chairman, shall not be present at the appointed time, the members present at the meeting shall choose some person to be chairman of the meeting.

Quorum

(*c*) No business shall be transacted unless the prescribed quorum is presented. If at a general meeting there is not a quorum, the meeting, if convened upon the requisition of members, shall be dissolved; in any other case it shall stand adjourned to a time, not earlier than two days, and place to be fixed by the members present but if at such adjourned meeting, a quorum of members shall not be present, the members present shall form a quorum.

(*d*) Every meeting, with the consent of the majority of the persons present and entitled to vote, may be adjourned from time to time, and from place to place, but only the business left unfinished shall be transacted at any adjourned meeting.

Adjournment

(*e*) Every member shall have one vote only, and objection to the validity of a vote shall only be made at the meeting at which it is tendered. Every vote not then and there disallowed shall be deemed valid for all purposes.

Votes

(*f*) Subject to the provisions of the statutes and of these presents, the chairman of general meetings shall be the sole and absolute judge of the validity of any vote tendered.

Decision of Chairman final

Minutes

23. Minutes of the proceedings of all meetings, whether general or of any committee, shall be recorded in books to be kept for the purpose, and shall be signed by the chairman of the meeting, or of the meeting at which the minutes are read and confirmed, or in default by any two members present and every such minute purporting to be so signed, shall be *prima facie* evidence of the facts stated therein.

Minutes

The Seal

24. The Association shall have a common seal which shall be affixed to all documents required by law to be sealed in the presence of the President or the Vice-President and the Secretary who shall sign every document to which the seal is affixed. No person dealing with the Association shall be bound or concerned to see or inquire as to the authority under which any instrument is sealed or in whose presence.

Custody and use of seal

Accounts

25. The banking account shall be kept in the name of the Association at such Bank as the Association shall from time to time appoint. Every sum to be paid by the Association exceeding Rs. 20 shall be paid by a cheque on the bankers.

Banking account

26. Cheques shall be drawn, signed, and endorsed in such manner and by such persons as the Association shall from time to time direct.

Cheques

27. No payment shall be made without the order of the Association, except payments on petty cash account, for which the Association may place at the disposal of the Secretary such sum as it thinks fit, not exceeding at any one time Rs. 100, and the Secretary shall make at such times as the Association directs a return of all receipts payments and liabilities on petty cash account.

Provisions as to making payments

28. All subscriptions and other moneys payable to the Association shall be received by the Secretary or such other officer of the Association as the Association shall appoint to receive the same who shall forthwith pay them into the banking account. The receipt of the Secretary or such other officer shall be a sufficient discharge.

Receipt of money

29. True accounts shall be kept of all the receipts, credits, payments, and liabilities of the Association, and of each object or purpose in the management or administration whereof the Association shall for the time being act, and of all other matters necessary for showing the true state and condition of the Association. Such books and all vouchers relating thereto, and all the documents belonging to the Association, shall be kept at such place or places and under the control of such officer, as the Association shall from time to time appoint, and (subject to any reasonable restrictions as to time and manner of inspecting the same that may be imposed by the Association) shall be open to the inspection of members.

Accounts to be kept

30. The Secretary shall submit a balance sheet to the annual meeting of the Association, together with a statement made up to the 31st day of December next preceding, or such other day as the Association shall from time to time determine, of the income and expenditure of the Association since the last preceding statement, and a report on the state and progress of the Association. The balance sheet, statement and report shall be signed by the President, Vice-President and the Secretary, or in such other manner as the Association shall from time to time direct, and a copy thereof shall, ten days previously to the annual meeting, be sent to each member.

Balance sheet

31. Every balance sheet and statement, when audited and approved by a general meeting, shall be conclusive except as regards any error discovered therein within two months after such approval which shall forthwith be corrected.

Balance sheet conclusive

Audit

Appointment of auditors

32. At the first general meeting of the Association and afterwards at the annual meeting one or more qualified auditors shall be appointed for the year, and the salary or remuneration, if any, of such auditor or auditors shall be fixed by the meeting, and paid out of moneys applicable to the general purposes of the Association. Any casual vacancy shall be filled up by the officers of the Association.

Who may be auditors

33. The auditors may be members of the Association, but, no person shall be eligible as an auditor who is interested otherwise than as a member in any transaction of the Association. No officer of the Association shall be eligible as auditor during his continuance in office. Any auditors shall be eligible for re-election on quitting office.

Accounts to be delivered to them and audited

34. Not less than two months before the annual meeting there shall be delivered by the Secretary to the auditors the accounts and vouchers relative thereto, and the balance sheet for the preceding year; and the auditors shall examine the same and within one month after the receipt thereof and shall report thereon.

Auditors to have access to books

35. The auditors shall have access to all the books of account and documents of the Association, and shall receive such information and assistance from the Secretary and other officers of the Association as they may reasonably require.

Notices

Place of address to be furnished by members

36. Every member shall from time to time in writing name to the Secretary a place of Address in the Presidency of Madras or in the Native States of South India, or in Ceylon as his address, which shall be entered in the register of the Association.

Service of notice

37. A notice may be served by the Association on any member either personaly, or by sending it through the post in a prepaid letter addressed to him at his registered address and it shall be conclusively deemed to have been served at the time when the letter containing the same is put into the Post Office and in proving such service it shall be sufficient to prove that the letter containing the notice was properly addressed and put into the Post Office.

Indemnity

38. Every officer for the time being of the Association, shall be indemnified out of the funds of the Association against all losses and expenses incurred in the discharge of his duties, except such as shall happen through his own wilful act or default; and each one shall be chargeable only for so much money or property as he shall himself actually receive for, or in the discharge of, the business of the Association; and each one shall be answerable only for his own acts, neglects, or defaults, and not for those of any other person, nor for the insufficiency of any security for money invested or of title to any estate or property acquired, nor for any loss or damage which may happen in the discharge of his duties, unless the same shall happen through his own wilful neglect or default.

Indemnity of officers

Names, address and description of subscribers.

Dated this day of 193 .

Witness to the above signatures,

Names and Addresses of the Ministers of the S.I.U.C.

Kanarese Church Council

Rev. C. B. Firth, B.A., London Mission, Bellary
„ F. H. Brown, M.A., „ „ „
„ S. Sundararaja, Pastor, London Mission, Hatchalli, Siruguppa Tk., Bellary Dist.
„ H. G. Silappa, London Mission, Hospet, Bellary Dist.
„ H. Sumitra, B.A., London Mission Compound, Brucepet, Bellary
„ S. J. Cox, M.A., London Mission, Basavangudi, 4, Cross Road, Bangalore City
„ E. F. Gurucy, London Mission, Chikballapur, Kolar Dist.
„ N. Veerabhadran, Pastor, London Mission, Chikballapur, Kolar Dist.
„ K. Bhadrappa, London Mission, Udamalode, Goribiduoor Tk., Kolar Dist.
„ Jonathan Abel, Pastor, Rice Memorial Church, Avenue Road, Bangalore City

North Tamil Church Council

Rev. R. Robertson, B.D., Coimbatore
„ D. L. Ross, „
„ E. J. Rajarethinam, Metupalayam, Coimbatore Dist.
„ D. P. Doraiswamy, Avanashi, „
„ W. T. M. Clewes, M.A., Erode
„ G. Gnanamuthu, „
„ P. Thangamuthu, Bavani
„ K. Venkoba Row, Chennimalai
„ G. Ezekiel, Padiur
„ G. Simeon, Goundacheepalayam
„ P. R. Samuel, Kangayam, Coimbatore Dist.
„ K. Subba Row, Perundurai
„ S. Gnanamoni, Vijayamangalam
„ T. C. Witney, Salem
„ T. D. Moses, S.I.U.C., Salem
„ T. Narasimham, Attur, Salem
„ W. J. Hatch, Salem
„ B. Barnabas, Dharmapuri, Salem Dist.
„ S. J. Elijah, Sankaridrug „ „
„ V. C. Joseph, Tripatur, S. A. Dist.
„ P. Gopalswamy, N.M.S., Jolarpet, S. A. Dist.
„ N. Samson, Kandal, Nilghiris

Rev. J. Manoah, Kandal, Nilghiris
„ R. Arulanantham, Attur, Salem Dist.
„ V. D. Israel, Chendaripet, Attur, Salem Dist.
„ H. W. Theobald, M.A., Erode
„ J. D. Manasseh, B.D., „
„ H. A. Popley, B.A., „

Telugu Church Council

Rev. A. Rumpus, B.A., Cuddapah
„ J. T. Todman, „
„ U. Isaiah „
„ A. E. Smith, B.A., Kamalapuram, Cuddapah Dt.
„ T. David, „ „
„ B. Samuel, Rameswaram, Proddutur Post, Cuddapah Dt.
„ W. Scopes, B.A., Jammalamadugu, Cuddapah Dt. (furlough)
„ D. K. Abraham, „ „
„ L. J. Thomas, „ „
„ M. J. Rolles, „ „
„ (Miss) Maitland, Kamalapuram, Cuddapah Dt.
„ S. Z. Devadattu, Tadpatri, Anantapur Dt.
„ H. V. Martin, B.A., B.D., „
„ D. Mathew, B.A., Gooty, „
„ Y. Jacob, Singanapalli, Owk Post, Kurnool Dt.
„ Y. S. Joseph, B.D., Pulivendla, Cuddapah Dt.
„ K. Adam, Jammalamadugu, „

Malabar Church Council

Rev. A. Streckeisen, Calicut
„ A. J. Arangaden, „
„ W. Hermann, „
„ M. Pavamany, „
„ Ch. Renz, Cannanore
„ J. Bader, „
„ N. J. Joseph, „
„ P. E. Hoemann, Nettur
„ D. C. Hutton, „
„ F. G. Poyyail, Chowa
„ Gershon, Puthiyara
„ F. Mack, Vaniyamkulam
„ I. Pavamany, Codacal
„ Geo. Peters, Chombala
„ G. Dengler, Paraperi
„ E. W. Thayil, Palghat

Madura Church Council

Madura District.

Rev. P. Addison Hull, Dindigul
„ E. G. Nichols, B.A., B.D., Dindigul
„ N. P. Daniel, Kannivadi, Dindigul Taluq
„ V. G. Ponniah Pogailaipatty, Dindigul, Taluq
„ T. S. Charles, Tirumangalam, Madura Dist.
„ N. Thomas, Kombai, Madura Dist.
„ D. A. Santiago, L.TH., Kodaikanal
„ R. C. Selvanayagam, Uthamapalayam, Madura Dist.
„ Y. D. Samuel, Periyakulam, Madura Dist.
„ A. Masillamoni, Nilakottai, Madura Dist.
„ S. V. John Sundararaj, Bodinayakanur, Madura Dist.
„ S. V. Ponniah, Cumbam, Madura Dist.
„ A. A. Martin, B.A., B.D., Batlagundu, Madura Dist.
„ M. S. Taylor, B.D., Batlagundu, Madura Dist.
„ P. Asirvatham, East Gate, Madura
„ M. S. Thirithuvathason, Melur, Madura Dist. (Retired)
„ R. A. Soundararaj, Melur, Madura Dist.
„ P. Thangam Gabriel, West Gate, Madura.
„ I. D. Barnabas, North Gate, Madura
„ G. Joseph, South Gate, Madura
„ George Athishtam, Usilampatti, Madura Dist.
„ Raymond A. Dudley, B.A., B.D., Tirumangalam
„ Paulraj Thomas, B.A., B.D., Pasumalai, Madura Dist.
„ J. H. Dickson, B.A., B.SC., Pasumalai
„ G. P. James, B.A., L.T., B.D., Pasumalai
„ John J. Banninga, M.A., D.D., Pasumalai
„ W. W. Wallace, M.A., B.D., East Gate, Madura
„ B. S. Stoffer, M.A., PH.D., American College, Madura
„ A. J. Saunders, M.A., PH.D., American College, Madura
„ J. M. Hess, M.A., B.D., American College, Madura
„ Y. J. Taylor, Kidaripatty, Melur Taluk, (Retired)
„ T. A. Fenn, L.TH., Rachanyapuram, Madura
„ P. Belavendram, L.TH., Koviloor, Dindigul Taluk
„ J. S. Chandler, M.A., D.D., (Retired) Rachanyapuram, Madura District
„ L. Ponnusami, L.TH., Palni, Madura Dist.
„ R. K. Devadason, East Gate, Madura
„ A. Samuel, L.TH., Pasumalai

Ramnad District.

Rev. Samuel Joseph, Aruppukottai
„ G. P. George, Manamadura

Rev. N. Mathew, Manamadura (Retired)
,, S. J. Nalliah, Sittumuntudeipu, Kariapatti Post.
,, A. Gnanamuthu, Sittumuntudeipu, Kariapatti, (Retired)
,, R. Daniel, Pandalgudi, Aruppukottai, Ramnad Dist.
,, David John, Sevalpatti, Vembar, Tinnevelly Dist.
,, J. Samuel Gurubatham, Kamuthi
,, V. J. Chelliah, Sivaganga
,, G. P. Thomas, Mandapasalai
,, E. E. White, B.A., B.D., Aruppukottai (on furlough)
,, C. E. Wolsted, M.A., B.SC., Manamadura
,, C. Stanley Vaughan, M.A., Manamadura (on furlough)
,, J. S. Masillamony, B.D., Tiruppuvanam, Ramnad Dist.
,, Edward T. Paul, Kalayarkarisalkulam, Ramnad Dist.

Jaffna Church Council.

Rev. R. C. P. Welch, Manipay, Ceylon
,, K. A. Kandiah, Uduppiddi, Ceylon
,, V. M. John, Chavakacheri, ,,
,, John Bicknell, B.A., B.D., Vaddukoddai, Ceylon
,, G. D. Thomas, Uduville, Manipay, Ceylon
,, E. K. Yesuthason, Karainagar, Ceylon
,, G. M. Kanagaretnam, L.TH., Navaly, Manipay, Ceylon
,, S. Kulendran, B.A., B.D., Alaveddi Chunnakam, ,,
* ,, E. T. Williams, Vaddukoddai, Ceylon
,, Wm. H. Joseph (Retired), Kopay, Ceylon
,, S. R. Hitchcock (Retired), Chavakacheri, Ceylon

Travancore Church Council.

Rev. P. E. Burckhardt, P.HD., Attingal
,, R. H. Eastaff, M.A., B.D., Trivandrum
,, R. Sinclair, Martandum
,, S. Abraham, Tameraikulam, Mylaudy
,, J. Nesamani, Perinbapuram, Neyoor
,, Y. Moses, Mathicode Colachel
,, J. Nesamani, Kottikodu, Thukkalay
,, G. N. Moses, B.D., Martandum
,, M. S. Titus, Arumary, Martandum
,, J. Isaiah, Perungadavillai, Neyyathinkarai
,, S. Bright David, B.A., B.D., Neyoor
,, Sanandham, Venganoor, Balarampuram
,, T. W. Rasalam, Quilon
,, J. W. Rasalam, B.A. B.D., Neyyathinkarai
,, M. Daniel, Quilon

* Retired, but employed temporarily.

Rev. N. H. Harris, Martandum
„ K. Philippose, Kannamooly, Trivandrum
„ A. H. Legg, M.A., Trivandrum
„ J. Ebenezer Kesari, M.A., Martandam
„ G. Ebenezer, Pareyachalai
„ A. Vethamanickam, Zionpuram, Nagercoil
„ A. Isaac, Tittuvillei
„ S. V. Daniel, Puttalam, Nagercoil
„ M. Isaac, Thiruvaram, Neyyathinkarai
„ V. John, Myanaud
„ J. Samuel, Vadasary, Nagercoil
„ S. Alfred, B.A., B.D., Nelliekakuzhi, Neyyathinkarai
„ W. A. Rajamony, Santhapuram, Neyyoor
„ D. S. Sagayadhas, B.D., Amaravillie, Neyyathinkarai
„ I. Arulappan, Attingal
„ J. Lazarus, Trivandrum
„ J. Devadason, Chani, Neyyathinkarai
„ S. Jesudhason, Agusteespuram
„ B. A. Santhappan, Muthakkad, Trivandrum
„ J. A. Jacob, M.A., B.D. (Hons.), Nagercoil
„ James Cyirll, M.A., Paramiah, Neyyanthinkarai
„ Paul, Nesamony, M.A., B.D. (Hons.), Trivandrum
„ D. Rassiah, B.A., Kadamalakuntoo, Thukkalay
„ Y. A. Chelliah, Moolachy, Thukkalay
„ E. Gnanadasan, Mylady, Cape Comorin
„ J. S. Williams, B.A., B.D., Martandam

Madras Church Council.

*Rev. Alexander Raghaviah, Arkonam
„ J. P. Manasseh, Arkonam
„ Whitehead, Arni, N. Arcot
„ S. Francis, St. John's Hill, Bangalore Cantt.
„ John Kay, Chittoor
„ Martin de Wolfe, Chittoor
„ John Devadas, Conjeevaram, Chingleput Dist.
„ Iyavoo Paul, Arulnadu, Sathambady, Chetpet Post, N. Arcot Dist.
„ John Bashiam, Gudiyattam, N. Arcot
„ B. Thomas, Katpadi, N. Arcot
„ D. David, Robertsonpet, Kolar Gold Fields
„ Jeyaraj Souri, Madanapalle, Chittoor Dist.
„ Charles Whitehead, Orathur, Villupuram Post, S. Arcot
„ C. Jonas, Palmaner, Chittoor Dist.
„ J. Bushanam, Punganur, Chittoor Dist.
„ A. William, Ranipettai, N. Arcot

* Retired, but employed temporarily.

Rev. S. Paramanandam, Royapuram, Madras
,, James Ratnam, College Church, Madras
,, P. Jeevanandam, Sriperambudur, Chingleput Dist.
,, E. Tavamani, Vellore
,, S. Sigamani, Yehamur, Tiruvallam Post, N. Arcot
,, L. R. Scudder, M.D., D.D., Vellore
,, J. R. Macphail, College House, Esplanade, Madras
,, J. H. Maclean, D.D., Big Conjeevaram, Chingleput Dist.
,, W. T. Scudder, Tindivanam, S. Arcot
,, H. J. Scudder, Punganur, Chittur Dist.
,, Meshach Peter, Vellore
,, M. L. Jeevaratnam, Chingleput
,, J. Selvam 97, Nattupilliar Coil Street, Chengam Bazaar, Madras
,, V. W. Coombes, Chingleput
,, A. G. Hogg, College House, Madras
,, A Silver, Arkonam
,, W. S. Sutherland, Chingleput
,, H. E. Van Vranken, Ranipettai, N. Arcot
,, J. M. Sundaram, Punganoor, Chittoor Dist.
,, B. Rottschæfer, Katpadi
,, M. H. Harrison, U. T. College, Bangalore
,, S. Daniel, C. S. Mission, Royapuram, Madras
,, E. Savarirayan, Tindivanam
,, W. E. H. Organe, Memorial Hall, Madras
,, J. D. Muyskens, Madanapalle, Chittoor Dist.
,, W. H. Farrar, Arni, N. Arcot
,, J. J. De Boer, Vellore
,, A Arulappan, Vellore
,, C. R. Wierenga, Vellore
,, R. G. Korteling, Punganur, Chittoor Dist.
,, J. G. Haldane, Chingleput
,, C. A. De Bruin, Vellore
,, Gordon Mathews, Madras Christian College, Madras
,, E. J. Boyd, Madras Christian College, Madras
,, Arthur John, Chittoor
,, S. Ponnurangam, Vellore
,, S. A. Jacob, S.I.U.C. Church, Purasawakam, Madras
,, J. Manickam, Pallipet, Chittoor Dist.
,, J. Swamidass, Gingee, S. Arcot
,, S. Doraiswami, Chingleput
,, J. Benjamin, Tindivanam
* ,, H. G. Thomas, Tirukalikundram

* Retired, but employed temporarily.

Officers of the Various Church Councils

Name of Council	President	Secretary	Treasurer
Kanarese ...	Rev. H. Sumitra, B.A., Bellary.	Rev. J. Abel, Bangalore City.	Mr. E. D. Martin, B.A., L.T., Bellary.
North Tamil ...	,, H. A. Popley, B.A., Erode.	,, D. P. Doraisamy, Avanasi, Coimbatore Dt.	,, V. Vedanayagam, B.A., L.T., Salem.
Telugu ...	,, B. S. Samuel, Rameswaram, Prodatur P.O., Cuddappa Dt.	,, S. Z. Devadattu, Tadpatri, Anantapur Dt.	Dr. John Moses, Cuddappah.
Malabar ...	,, A. J. Arangaden, Calicut.	,, F. G. Poyyail, Chowa.	Mr. S. E. Selvam, B.A., L.T., Calicut.
Madura ...	,, A. A. Martin, B.A., B.D., Batlagundu.	,, Paulraj Thomas, B.A., B.D., Pasumalai.	Rev. W. W. Wallace, M.A., B.D., Madura.
Jaffna ...	,, R. C. P. Welch, Manepay, Ceylon.	,, G. D. Thomas, Uduvil, Manepay.	Mr. J. V. Chellappa, Tellipalai, Ceylon.
Travancore ...	,, R. H. Eastaff, M.A., Trivandrum.	Mr. T. A. Thomas, B.A., Neyyoor, S. Travancore.	Rev. R. H. Eastaff, M.A., B.D. Trivandrum.
Madras ...	,, A. Arulappan, M.A., Vellore.	,, C. J. Lucas, M.A., L.T., Viruthampet, Katpadi.	Mr. N. Gnanadickam, B.A., L.T., Conjeevaram.

South India United Church: Statistics Church Councils 1930—1932.

Councils.	Churches and Officers.				Communicants.							Baptised Adherents.			Total Baptised Community	Unbaptised Adherents.			Total Christian Community	Baptisms During Year.		Sunday Schools.			C.E. Societies.		Contributions.		
Name of Church Councils.	Organised Churches.	Pastors.	Ministers without Pastoral Charge.	Deacons or Elder.	Added by Certificate.	Added by Examination.	Restored to Roll.	Deceased.	Disciplined.	Removed for other Causes.	No. on Roll.	Adults on Roll.	Children on Roll.	Total.		Adults on Roll.	Children on Roll.	Total on Roll.		Adults.	Children.	Schools.	Teachers.	Pupils.	No. of Societies.	No. of Members.	For Congregational Expenses including Support of Pastors.	Benevolent Contributions.	Total Contributions.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Jaffna — 1932	27	6	3	391	35	67		34	18	16	2258	144	846	846	3748	68		68	3316	14	71	87	131	1967	14	465	24106	2401	26600
1930	21	11	12	260	35	38	2	39	6	40	2255	62	827	889	3144	119		119	3263	9	74	43	125	2183	12	704	33912	4027	37940
		— 3	— 8	+ 1		+ 29		— 5	+ 14	— 30	+ 3	+ 82	+ 19	— 43	+ 104	— 51			+ 53	+ 5	— 3	— 6	+ 6	— 316	+ 2	— 243	+ 196	— 1536	— 1340
Madras — 1932	32	25		284	388	689	30	130	13	472	9007	9707	12953	22570	32567	1849	2277	6136	36703	647	1115	392	751	14327	898	8054	47500	7909	51309
1930	30	26	20	168	260	729	4	147	25	378	9082	8066	11448	19511	28503	2095	2390	6475	33008	1670	1283	386	764	15380	321	9225	37772	7902	45674
	+ 2			+ 43	+ 128	— 21	+ 26	— 17	— 12	+ 94	+ 919	+ 1641	+ 1418	+ 3059	+ 3974	— 230	— 103	+ 1641	+ 3635	— 423	— 168	— 17	— 17	— 1053	— 13	— 271	+ 9728	— 33	+ 9743
North Tamil — 1932	34			155	30	110	7	31	7	50	1536	6275	5805	13092	14629	733	837	1570	16198	475	741	135	195	4098	85	2120	12505	857	13172
1930	23	10	6	153	68	474	10	27	6	79	1442	6137	5416	11554	12985	648	743	1391	14376	288	366	139	193	3765	82	1870	9474	3403	12907
	+ 1			+ 2	— 18	— 314	— 8	— 9	+ 1	— 29	+ 94	+ 148	+ 479	+ 1538	+ 1643	+ 85	+ 94	+ 179	+ 1822	+ 209	+ 375	+ 0	+ 2	+ 333	+ 1	+ 250	+ 3121	— 2546	+ 575
Travancore — 1932	423			1546							18898			80758	99647			29025	128672			476	1149	21148	363	8614			61656
1930	73	29	11	1441							17015			75357	92372			25629	118301			470	1098	20001	364	8028			62087
	+ 350			+ 105							+ 1873			+ 5402	+ 7275			+ 96	+ 7371			— 3	+ 61	+ 547	— 1	— 14			— 1031
Madura — 1932	35	31	21	108	353	280	48	173	9	289	11854	5841	10725	16566	28420	2123	3211	5334	33754	521	773	250	434	11164	287	12904	40281	1432	41713
1930	35	34	27	148	505	495	177	199	11	657	11452	5526	10260	15786	27238	2102	3269	5371	32609	535	878	261	508	12476	311	13558	42214	2336	44517
		— 3	— 6	+ 20	— 153	— 215	— 79	— 26	— 2	— 168	+ 402	+ 315	+ 465	+ 780	+ 1182	+ 21	— 58	— 37	+ 1340	— 14	— 105	— 11	— 94	— 1312	— 24	— 980	— 1933	— 904	— 2804
Kanarese — 1932	6	5	2	29	9	19		1		4	334	706	508	1350	1684	35	110	197	1819	9	35	10	40	565			2329	229	3078
1930	10	9	4	69	11	18	205				632	529	717	1238	1875	71	33	104	1979	2	38	16	30	616	1	150	6038	136	6581
	— 4	— 4	— 2	— 10	— 3	+ 1					— 303	+ 150	— 114	+ 112	— 291	— 96	+ 77	+ 88	— 160	+ 7	— 3	— 6	+ 10	— 51			— 4009	+ 93	+ 347
Telugu — 1932	37	10	6	1375							4150			31208	37872			2513	37872			254	370	7155	304	6060			
1930	37	10	7	1379	42	415	5	79	9	48	3735	1588	9470	25368	29104	2792	4261	7053	36157	421	1204	254	313	6671	115	1809	18503		18503
		+ 1	— 1								+ 415			+ 5840	+ 8768			— 5540	+ 1715				+ 57	+ 84	+ 189	+ 4251			
Malabar — 1932	16	10	5	72	130	192	7	125	19	17	4503	5542	2854	3611	8306	58	16	74	8470	40	165	24	90	1765	5	58	9483	37	9520
1930	16	13	3	74	135	148	9	121	21	15	4091	5231	2619	3759	7850	28	34	62	7910	51	159	74	79	1701	2	39	10381		10381
	— 1	— 3		— 2	— 15	+ 34	+ 2	+ 4	— 2	+ 2	+ 406	— 311	+ 235	+ 52	+ 546	+ 30	— 18	+ 12	+ 558	— 11	+ 6		+ 7	+ 64	+ 3	+ 19	— 898		— 861
Totals — 1932	960			3735							53617			172203	220463			41903	263782			1508	3150	42980					
1930	285	131	86	3606	1086	2258	356	687	76	1217	49703	41437	40749	133452	203161	7855	10720	44504	247464	2357	6002	1672	3134	60303	1509	36271	138591	17914	256192
	352			+ 147							+ 3801			+ 16751	+ 23301			— 2541	+ 16318			— 74	+ 16	— 21274					

* Totals are not given in some cases as complete figures were not received from some councils

G. P. James, *Convener*,
Life and Work Committee.

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South India united church
Minutes of the 14th general
assembly